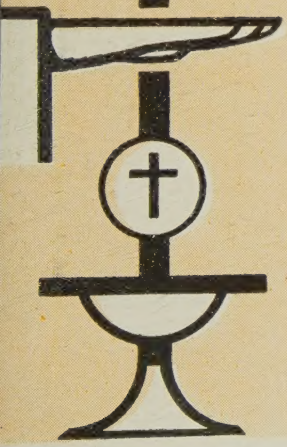
THE PRIEST

Vol. III October, 1947 No. 10



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THE FAMILY DIGEST

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THE FAMILY DIGEST, Huntington, Ind.

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St. Luke XII:8

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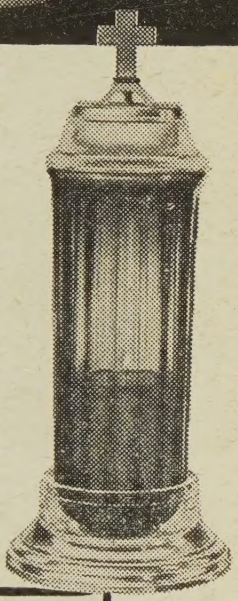

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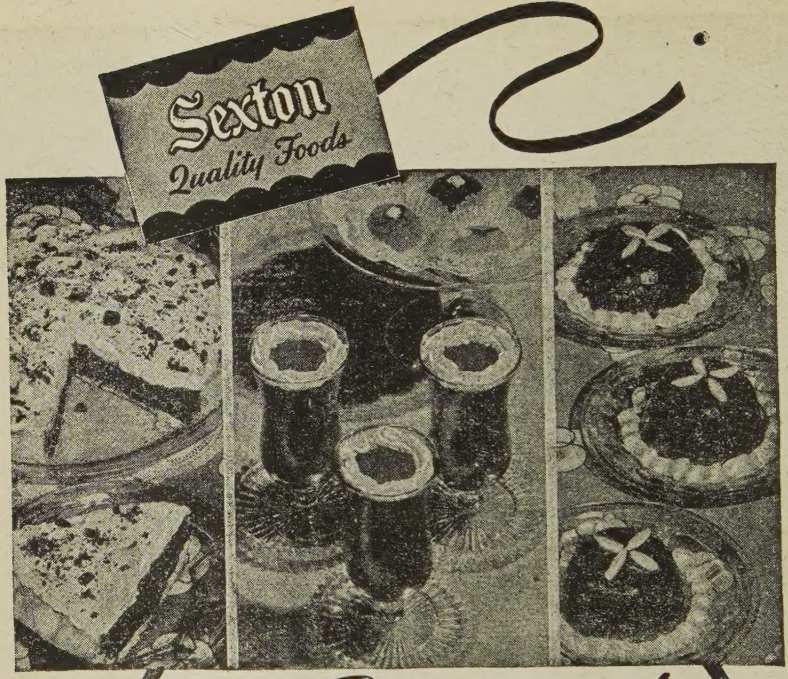

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GOOD FOOD FOR PLEASED GUESTS

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Currente Calamo

Refoming the Breviary?

"REFORMING" the breviary is an indoor sport with some of the brethren; although, of course, the effort remains in the field of idle speculation—when it fails to slip into the realm of the purely fantastic. Here we are thinking of the somewhat scandalous **Breviarium Ineditum** which you may have seen.

But we were brought up sharply not long ago when we were reading **Paroisse et Liturgie** (one of the better mags on our exchange list) to hear of a serious plea on the part of the Archbishop of Bologna, His Eminence Cardinal Nasalli-Rocca, for extensive and even drastic changes in the breviary.

His Eminence called for what we Americans would style a "streamlining" of the Office: the omission (ad libitum) of the responsories for Matins; the suppression of feasts which do not celebrate an event but which instead honor abstract notions, e.g., the feast of Christ the King; the transferring of first class feasts only; the suppression of the Preces at Lauds, Vespers, and Compline save in the season of Lent; the omission of the **Paters** and **Aves** except before Matins and Prime.

The Cardinal would likewise suppress the Octave of the Immaculate Conception (deprecating, incidentally, the length of the lessons from the Bull of Pius IX) and the Feast of the Solemnity of St. Joseph with its octave in Paschal Time.

In a subsequent issue of the periodical, the editor adds (quite accountably) that there has been

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an immediate and general reaction to the suggestions of His Eminence: many letters evidence "joyful surprise and enthusiastic approbation"; correspondents have been encouraged on their part to offer further suggestions. One hardy soul suggests the suppression of all commemorations, alluding to the difficulties we all feel on certain days as we thumb our way through the missal and the breviary, as a "steeple-chase." There will undoubtedly be a spate of suggested emendations—quot homines tot sententiae. Which reminds us, by some odd association, that we had previously heard it said (please don't ask us to establish this!) that Pius X was himself not at all satisfied with the results of the reform he had instituted.

Anyway, comments the editor discretely, with words we shall make our own, "Those readers of ours who have sympathized with the article of the Archbishop of Bologna will no doubt sympathize with these new proposals."

Why Not a 'Seminarium Castrense'?

WE can remember, during the war, a high-school graduate approaching us and inquiring, very solemnly, how he should go about studying "for a chaplain."

He wanted to be a priest, you see, but not a parish priest, nor a friar, nor a monk; he had elected that unique aisle of the ministry calling for work with men—on the field and in the barracks. And he

THE PRIEST **October, 1947** **VOL. 3, NO. 10**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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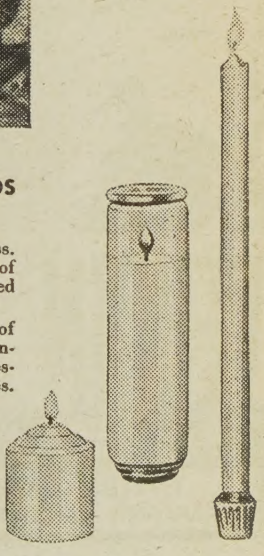

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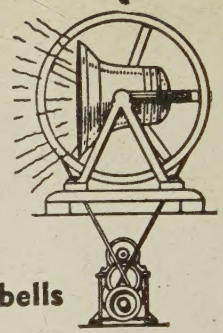

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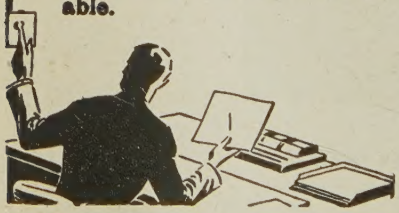

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"Well, you see, Elmer," we started off, feeling pretty lame, "you can't study for the priesthood with the idea of pointing straight for a chaplaincy."

"Why not?"

"Because your Bishop or your superior might have other ideas for you."

"But isn't being a chaplain a priestly job?—and if I wanted to be a teaching priest, I could join a teaching order, like the Jesuits or the Salesians. And if I wanted to preach and give missions, I could join the Redemptorists. Maryknoll would put me on the foreign missions. Any Bishop would put me in a parish."

"That's right, Elmer."

"So what I want to know, Father, is how do I go about being a chaplain?"

You can be sure we were sweating gumdrops by the time we had finished explaining the setup. And, of course, Elmer—bright as he was—very respectfully punched it full of holes.

"There ought to be an order . . . or something," he concluded. And we agreed.

It's a highly specialized vocation which seems to be a more or less permanent fixture on our present horizon. During the Middle Ages, and up to this present, congregations were organized almost, it seems when we're reading the Breviary, at the drop of a biretum, to take care of this situation or that. Come to think of it, isn't there an Order still recruiting members for the principal purpose

(Continued on Page 786)

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PARDON AND PEACE by Alfred Wilson, C.P. ($2.50) advertised on this page last month, is running neck and neck with F. J. Sheed's THEOLOGY AND SANITY ($3.00) for highest sales on our list. But Father Wilson might well point out that THEOLOGY AND SANITY'S being adopted as a text in so many Catholic colleges gives it an unfair advantage: that's one little boast nicely worked in.

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VOL. III OCTOBER, 1947 NO. 10

Editorial Comment

Measure Of Americanism

"NO IRISH NEED APPLY," read the signs in those days. "Immigration is the accession of weakness from the ignorant and the vicious," said F. B. Morse, infamous bigot as well as famous inventor, who lashed out at "the priest-ridden slaves of Ireland and Germany" or "the outcast tenants of poorhouses and prisons of Europe."

Observed a certain Joseph P. Thompson in 1873, "A very large percentage of vice and crime in the United States, especially in the great cities, is chargeable to European immigration. The police statistics of New York show that the vast majority of prisoners arrested for criminal offenses are of European birth; and, of these again, the great majority are natives of Ireland."

The economic motive seems to have been uppermost by the year 1898 when the Brotherhood of Carpenters and Joiners of New York complained, "Immigrants from Northern Europe—Danes and Swedes — interfere very much with the keeping up of wages in the trade. That is the principal thing we find fault with."

But there were often frantic Nativists who contented themselves with screaming broadsides: immigrants without distinction were decried as "the most idle and vicious classes, in personal appearance most offensive and loathsome."

Old Canards

We might be content with a sorry backward glance at these crimes against justice and truth were not self-appointed loudmouthed defenders of the myth of America's racial purity refurbishing the old canards. "Millions of refugees" are said to have flooded the country, filthy, their feet wrapped in socks, ignorant of the language and the customs of the country they will fasten on like leeches, seeking only security, contributing nothing, waiting only to carry home their ill gotten gain when security can be found once more at home. With happy un-

consciousness of inconsistency the same protagonists of pure Americanism harp on the ancient economic theme: shifty Semites are flooding the professions; doctors whom Frank Waldrop of the Washington *Times-Herald* damned in globo as "second-raters," "unscrupulous," "inexperienced," "quacks and rascals," "small fry bunglers" and "invaders"; lawyers, trained in old-world chicanery, scornful of the American heritage of individual rights; sharp real estate operators; the social dregs of the so-called "International Set," rich, pampered, dissolute: highly skilled tradesmen and artificers who will replace Americans and ruin labor. Whatever the tack, so it is alleged, the course is set for eventual ruin.

The Facts

Fortunately no one interested in the truth need be alarmed at any of the wild allegations. The charges can be refuted one by one. Whether one can outwit the professional agitator, the troublemaker, the shiftless coward who fears honest immigration labor, the narrow minded nativist, the demagogue who parades his scurrilities before hinds, is quite another question. But at least and with the aid of dispassionate students of the problem let us arm ourselves with the facts.*

The number of refugees has been surprisingly small! As a matter of cold fact, untold thousands have been and are being denied the right of egress from the midst of misery and death. The economic paralysis which has set in renders escape for the multitude quite out of the question. Few have escaped from behind the "iron curtain": Poland, according to a recent estimate (*The New York Times Magazine*, June 22, 1947), has 17,000 who are trying in vain to join members of their family in the United States; Finland refuses to let 980,000 go (of whom 44% wished to emigrate to the United States); 250,000 fugitives from the Baltic states are still in D.P. camps, fighting —with what success we cannot yet say—to avoid returning to countries under the Russian heel; at least half a million of these prisoners in D.P. camps are themselves Russians who want no more of their native brand of misery.

Inhospitable U. S.

It is said that of every two Italians, one would emigrate from his starving homeland. As a matter of fact, comparatively few have managed or will ever manage to reach neighboring countries already overburdened, or far distant Argentina, or a currently inhospitable United States. The French government has imposed rigid currency restrictions on would-be emigres. Of the relatively few English

*We particularly recommend **Refugees in America (Report of the Committee for the study of Recent Immigration from Europe), by Maurice R. Davie, Harpers.**

who want to "get out," many seek new homes in other parts of the United Kingdom.

To date, notes Davie, if all the refugees in the United States were settled in New York City they would comprise little more than 3% of the population. So much for the flood, past or future.

Remarkable, too, has been the quality of immigrants over the years. A half-dozen statistical studies support this claim. The Wickersham Commission (1931) had reported that "in proportion to their respective numbers, foreign-born commit considerably fewer crimes than the native born (of the same age and sex)." Later immigration bears this out. The arrest rate per 100,000 adult population in 1937 was 514.2 for the native whites and 212.1 for foreign whites. According to the F.B.I., the immigrant commits only about one-third of what would be his proportionate share of major crimes. Wrote Thomas M. Cooley II, Assistant to the Director of the Alien Enemy Control Unit, (December 12, 1945) "I might add unofficially that I was the Head of the Review Section which reviewed all Alien Enemy cases up to approximately the beginning of 1944, and I do not recall a single case in which a person I would consider properly classified as a refugee was found to be engaging in subversive *or other harmful activities.*"

Among immigrants of recent years were 5,000 physicians (about 3% of our total number), 3,500 college professors, 2,500 technical engineers, 2,400 clergymen, 1,900 scientists and literary men, 1,200 musicians, 800 actors, 700 artists, 25,000 merchants and dealers, 1,800 manufacturers, and twelve Nobel prize winners; 103 have attained the distinction of being listed in *Who's Who in America* and 220 in *American Men of Science.*

Assimilation

The very term "refugee" is liable to mislead. It has a negative quality about it which certainly does not do justice to the average foreigner who has sought our shores. He has not merely fled his native soil; in most cases he seeks adoption here. Only an insignificant share of immigrants have failed to apply for citizenship; the rest are rapidly becoming assimilated. Davie's study reflects their attitude: 34.1 percent have taken up residence not in "ghettos" but in areas which have no other recent immigrants; 43.6 resided in neighborhoods where a few recent immigrants had also settled. They tend to buy their homes, to favor English, to slough off foreign ways, to marry Americans, to fraternize and work with them.

Both we and they have profited economically from their presence. Davie calls needed attention to several refutations of the baseless biased charge that they

ers: statements issued to the New York press by Macy's, Lord & Taylor, Gimbels, etc.; the report of the Pittsburgh Better Business Bureau, the Milwaukee Report on Community Backgrounds and Attitudes, etc. A recent study, *Economic Aspect of Immigration,* issued by the National Committee on Post-War Immigration Policy, states: "The facts of American economic history clearly demonstrate that with the increase in population industry has expanded and job opportunities have multiplied." The rest of the world is pouring potential customers into America, potential manpower.

Problem of Population

Into an America which needs more population! Paul G. Glick, of the U. S. Census Bureau points out that if our present decline continues, as is likely, "by 1980 there will be fewer than one child under 21 years of age residing in the average family." Dr. O. E. Baker, of the University of Maryland, authority on population statistics, predicts that our population gain will reach its maximum in 1945 or 1950.

Meanwhile Russia grows great. One of her noted surgeons has recently bragged: "If we retain the same natural increase as we have now the U.S.S.R. will double its population in 25 years! One might well weigh Russia's change of attitude from the days of her advocacy of abortion and free love to her present policy protective of the old "bourgeois" virtues. (David Goldstein's *Suicide Bent* makes available some startling facts and figures.)

One might also weigh well the considered statement of one of the Birth Controllers' former darlings, Will Durant. "I, too," he confesses, "worked for this birth-control movement: preached it, shouted it almost from the housetops shamelessly; and today I see America breeding from the bottom and dying from the top because we won so thoroughly. We have solved one problem and we have created another that is immeasurably profounder.

End of Empire

"I know what happened to Athens. Infanticide eventually reached the point where nobody raised children there except the lowest of the low and the most barbaric of the immigrants.

"I know what happened to Rome. I know how Caesar almost scratched his head bald thinking how he might induce the Roman women to have children. He decreed that they should have no diamonds if they had no children, that they should have no jewels of one kind if they had none of the other. I know that Augustine passed law after law in the first decade of our Christian era almost 2,000 years ago, trying to stop this current of family limitation. I know, too, that all that legislation failed. I know that in Rome, at last, barbarians and

slaves had to till the soil; and that finally, the rapidly breeding immigrants overran Italy. It was the end of the Western Roman Empire."

We still have our choice of immigrants, thank God.

Uninformed Opinion

And yet American opinion on this question is singularly uninformed: few know the facts; few seem to care about inquiring. When a national convention of the Federation of Women's Clubs last June voted in behalf of its three million members against the Stratton bill (H.R. 2910), listened to a few of these facts and the following day reversed its decision, their action demonstrated something more than the Vergilian *varium et mutabile femina.* The facts are cogent but they must be made available.

The Stratton bill, introduced by William G. Stratton of Illinois, would authorize the admission of 400,000 displaced persons into this country over a period of four years. Congressman Stratton maintains that there is space, geographic and economic, for that number. (Meanwhile we are paying in excess of seventy million annually for the support of displaced persons in Austria, Italy, and Germany.) The bill has been endorsed both by the A.F.L. and the C.I.O. It has received the warm support of Catholic leaders in this country. It has everything to recommend it—save, surprisingly, the probability that it does not go far enough: estimates are that we shall need 300,000 immigrants annually to keep us growing. But its success requires widespread open support on our part to offset widespread hidden opposition. To the myth of American pure-racism, we must oppose the reality of true-Americanism. "The measure of a man's Americanism," the Most Reverend James A. Griffin, Bishop of Springfield, has eloquently observed, "hinges on his attitude toward this precise problem."—G. J. G.

"God Gave Us Our Faces"

Lacordaire, writing to his friend and disciple, Henri Perreyve, in 1852, said: "Above all, be kindly; kindliness is a grace very near the likeness of God, and one which disarms men above all else. You have its stamp upon your soul, but such furrows can never be ploughed too deep; your lips and your eyes are not yet as charitable as they might be, and no art can give them this gift save a culture of interior kindliness. Gentle, charitable thoughts of others gradually stamp the countenance, and help it to win hearts."

Who was it said so truly "God gave us our faces, we give ourselves our expressions?"—**Holy Roodlets.**

Winning Converts

John A. O'Brien, Ph.D.

The story of a parish campaign

THE increase in the number of converts during the last twenty years has been a source of gratification and joy. From a total of 35,751 in 1926, the number climbed to 63,845 in 1934, and reached an all-time peak of 90,822 in 1943. For the 18-year period from 1926 to 1944, a grand total of 1,041,750 marched into the Church.

Since 1944 the trek toward Rome has continued. The Catholic Directory for 1945 reports a total of 84,980, while a climb to 87,430 converts is reported in the Directory for 1946.

This means that in the 20-year period from 1926 to 1946, a mighty host of men and women totalling 1,214,160, knocked at the door of the Catholic Church and asked to be admitted to the household of the faith. Renouncing their past errors, they professed their belief in the doctrines of Jesus Christ, as proclaimed by His infallible teaching authority — the holy, Catholic, Apostolic Church.

When the ceremony of the reception of converts is enacted before a congregation, assembled for a Sunday Mass, it never fails to stir the faithful to a deeper appreciation of their faith. It stimulates them likewise to assist the pastor in the recruiting of additional prospects for his class of instruction. We have been privileged during the past thirty years to welcome many such classes of converts and can testify that the witnessing of such a ceremony produces upon the congregation an effect similar to that produced by a mission.

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Enlisting the Congregation's Help

It has been our custom to receive the class on Sunday, carrying out the entire ritual with baptism and confession for such as needed either sacrament. Then to enlist the missionary zeal of the congregation and to open the eyes of the congregation to the great possibilities of winning additional converts for Christ, it has been our practice to have the converts along with their sponsors come to the communion rail after the reading of the Gospel. Kneeling there, in a loud voice, they repeat after us, a summary of the profession of faith.

Two sponsors, who serve as a big brother and a big sister in the faith, are provided for each convert. They keep in close touch with him or her, especially for the first few years, and help to make the convert feel at home in the practice of his new faith. They thus serve as a valuable ally to the priest, engrossed in the winning of other souls. By

attending to many little details, they afford him time and energy to cast his net frequently into the mighty deep.

Echoing always in his inner ear are the words of the divine Master: "Come ye after me, and I will make you to be fishers of men." Therein he perceives the true nature of the discipleship of Christ — the fishing for men. If that quest for souls ever ceases, then tepidity enters, and lassitude and boredom are but a few steps away.

A Practical Pattern

We were privileged recently to lend a hand to a pastor and his assistant in the launching of a convert class. Specifically we were asked to work out a practical pattern of procedure which might be followed later on by priest and people, for the recruiting of a group of prospective converts and for their instruction by the class method. With the thought that it may be of interest and help to other busy shepherds of souls, we will outline the procedure briefly.

At all the Masses on the three Sundays preceding the starting of the class, we announced the project and asked every family to try to bring one prospect. The pastor sent a letter to all the families in which either the husband or the wife was a non-Catholic, inviting such a couple to the course of instruction. In addition, a thousand copies of the pamphlets, *Why Not Investigate the Catholic Religion?*[1] and *How to Find Christ's Church*[2] were distributed at the Church doors. Each adult was requested to read them and to pass them on to a non-Catholic friend.

A group of fifty men and women selected by the pastor for their resourcefulness and zeal, were invited to meet with us to pool suggestions as to likely prospects and as to methods of approach. Expert salesmen were given a chance to stage a demonstration of tactful and winning methods of "selling" prospects on taking the course of instruction. This group met once a week for three weeks.

The cooperation of such a group, with each one pledged to bring one or more prospects, is of great value. They give a definite assurance that there will be at least some people present when the first lecture is given. This is an assurance sadly lacking when the announcement is made simply to the entire congregation on Sunday. The response to such general announcements, as every pastor knows, is most unpredictable.

At all the Masses on the Sunday immediately preceding the starting of the class, a sermon on the duty of all Catholics to win souls for Christ was preached. This is a sermon, we think, that should be preached annually

1. Our Sunday Visitor Press, Huntington, Ind. (5c).

2. Catholic Information Society, 214 W. 31st St., New York 1, N. Y. (10c).

in every church. Our laity are too inclined to think they do their full duty when they attend Mass and receive the sacraments. They appear surprised when told that they have a divinely appointed obligation to assist in extending Christ's kingdom among the souls of men.

Use the Newspapers

Generous use was made of the newspapers. A story, featuring a series of public lectures on the fundamental teachings of the Catholic faith, was run as news. It ended with an invitation to the general public, especially to those unaffiliated with any Church. A shorter news item announcing the title of each address was run in the evening edition of the day preceding the lecture. On the following morning a few highlights of the lecture were 'phoned to the editor in charge of religious news.

In addition to this systematic use of the newspaper through the medium of carefully prepared news items, a series of twenty-four ads was run. Paid for by a generous parishioner, each ad announced the theme of the lecture and invited the general public to the meeting. It is not likely that any family receiving the newspaper in that entire city was unaware of the series of lectures.

The pastors of the other three parishes in the community graciously announced the lectures and bespoke the cooperation of their parishioners in our venture.

From past experience we knew that the size of the class and the number of converts we would gain would depend upon the thoroughness with which priests and people did the recruiting work during this period of three weeks. It is not easy to get Catholic lay people to lay aside their reticence about religion and invite people of a different persuasion or of no particular affiliation to look into the Catholic faith.

This reticence, a result of the passive attitude which our laity has traditionally taken toward the spreading of the faith, is the chief obstacle which must be surmounted if the vast unchurched millions in America are to be reached with the saving truths of the religion of Jesus Christ. Accordingly we shouted loud and long about the forthcoming series of lectures, hoping our voices would reach some responsive ears among the non-Catholic public.

Awaiting the Zero Hour

When the evening for the first lecture arrived, we went over to the school hall a half hour in advance. Frankly we didn't know how many to expect . . . five or twenty. It was a gamble and we tried to steel ourselves for any eventuality. Providence smiled, however, upon our efforts and our prayers. People kept coming, until by the hour for the lecture, the hall was comfor-

tably filled with approximately a hundred in attendance. The three of us priests said a fervent prayer of thanks!

About half were non-Catholics. Some of the Catholics felt the need for additional enlightenment, while others came chiefly to make their non-Catholic friends feel at home. The names, addresses, and telephone numbers of all the non-Catholics were quickly gathered and an attendance record was kept for every meeting. Through the generosity of the pastor, a copy of *The Faith of Millions*[3] was presented to every family represented at the meeting.

We lectured for one hour on every Tuesday and Thursday evening — come rain, snow or blizzard . . . which came with a vengeance — for three months. The general sequence of topics in *The Faith of Millions* was followed. All were asked to supplement the lecture by reading in the book. Persons wishing to ask questions were invited to remain after the lecture and present their query to any of the three priests, who were present for all the lectures.

This arrangement has been dictated by experience. It not infrequently happens that strange and even fantastic questions are raised by individuals—questions which are of no interest to the others. Hence it saves them a needless loss of time to restrict such questions to a private conference with a priest after the lecture has ended.

"But how did you get to know the non-Catholics individually . . . to ascertain their distinctive needs, their difficulties, their obscurities . . . to give each the treatment and the help needed?" This is the question commonly raised by priests who have given instructions only to one or two individuals at a time. It is a good question and deserves an answer.

Combining Both Methods

We reply: The group method of instruction needs to be supplemented by abundant priestly contact with each individual. The three of us priests went over to the hall regularly about a half hour in advance. We met each individual and made it a practice to spend ten or fifteen minutes with the different ones until the lecture began. We requested others to remain for such conferences after every lecture. In addition we requested each individual to call at the rectory, assigning a particular hour for a conference in which the religious background and needs of each were thoroughly explored.

Individuals with distinctive needs were given additional appointments. Nothing was left undone to give each person a complete picture of the Catholic faith and to carry the conviction to him of the divine character of

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3. Our Sunday Visitor Press, Huntington, Ind. (paper covered edition 85c).

the only religion which was founded by Christ Himself. We endeavored not only to get the complete picture across to every non-Catholic, but also to become sufficiently acquainted with each to reflect our personal interest in his or her progress.

The group method supplemented with abundant individual attention and instruction seems to us to make for a maximum of efficiency and to be most agreeable to all concerned. Certainly it is the only practical method if many converts are to be instructed; for the hours of the day are limited as are the number of priests available for such instruction. Give a priest only six converts for individual instruction a day, and at the end of it, he feels like a phonograph . . . and is inclined to speak about as mechanically.

The importance of kindliness, courtesy, and unfailing patience in the instruction of converts and in all dealings with them can scarcely be overemphasized. To them, the priest who is giving the instructions, is the symbol, the mirror, the voice of the Catholic Church, if not the Church itself. Hence a single word, sharp or jarring to their sensitive feelings, will undo a volume of instruction and will not infrequently cause such an individual to lose interest and drop from the class.

At the end of three months' instruction, we received twenty-five converts into the fold. One convert had brought her husband and her father to the instructions, and had the great happiness of having them kneel at her side as they all received their first Holy Communion on the Sunday before Christmas. What a happy Christmas it was for that family! Richly indeed had the Good Shepherd rewarded her for her missionary zeal.

The entire class of twenty-five men and women came to the altar rail after the Gospel in the Mass, and in the presence of nearly 700 parishioners renewed their profession of faith. It was a sight as inspiring as it was novel to the assembled parishioners. It opened their eyes to the possibilities in the convert field and afforded us a splendid background for our appeal to all the parishioners to throw themselves, heart and soul, into the most challenging and thrilling adventure in the whole field of the Apostolate—the winning of souls for Christ.

An Inspiring Sight

There were lumps in the throats of many of the parishioners and tears in their eyes as they saw this throng of converts, each accompanied by his big brother and big sister, come to the communion rail to receive for the first time their Eucharistic Lord and Saviour, Jesus Christ. In the long annals of the venerable church, nearly a century old, no more moving ceremony had been enacted. The sturdy pioneers, priests and

people, who built it, were smiling as they looked down from the hid battlements of eternity upon the spectacle which caused the saints and angels to sing more jubilantly their paeans of praise and glory before the throne of the Eternal King.

It was a blessed and happy Christmas for the pastor, the Rev. Curt A. Suelzer, the assistant, the Rev. Vernon J. Rosenthal, and for the parishioners of St. Joseph's Church, Mishawaka, Indiana. In their inner ear, along with the song of the angels, "Glory to God in the highest," there was mingled the joyous echo of the divine promise: "They that instruct many to justice, shall shine as stars for all eternity." The haunting melody of those words sounded as the undertone and the overtone of all the Christmas hymns.

"A flash in the pan?" you ask. Two classes since then, plus a few private instructions, have brought 34 additional converts into the fold. A grand total of 54 in a little more than a year is a convincing demonstration of the copious draft of fish that can be caught for the divine Master when priests and people cooperate in casting the nets out into the deep. If such systematic campaigns for converts were launched in every parish, what a mighty host of our fellow countrymen would be won for Christ and for His Church. For the salvation of souls and the glory of God may the campaign for converts sweep across our land until it swells into a mighty crusade that embraces every parish in America!

A Pope Quotes Shakespeare

Pius XII became the first Pope to quote Shakespeare in a public address when in the course of his allocution to members of Mother Cabrini's "Missionary Sisters of the Sacred Heart of Jesus," gathered in Rome on July 9, 1946, for her canonization, he said: "Her (Mother Cabrini's) idea took on tremendous proportions in the doing of good, but it increased and amplified no less in her in expanding in her heart the thirst for souls which once made our Saint write: 'I feel that the whole world is too small to satisfy my desires.' In reading these words there came to mind, by contrast, those words which Shakespeare put in the mouth of Portia: 'My little body is a-weary of this great world.' In Frances Cabrini there was the ardor of zeal and of sanctity which wished to embrace the entire world, too limited for her ardent longings; in Portia we find personified the sterile sadness of many feminine hearts who, though in the midst of a superabundance of earthly riches, experience the boredom of the world without being able to raise themselves to greater heights."—The Liguorian.

Apostles in Overalls

Bernard F. Meyer, M. M.

A point of departure for discussions

IN various cities of France priests are donning overalls and going into the factories, the docks and even the mines as workers, in an effort to reclaim something of the alienated sympathy of the workers, by sharing their lives, their labor and pain. Pope Pius XI said the great scandal of our age was that the workers had been lost to the Church. These priests have realized that it is not enough to point to Christ the Worker of history as a model; He must be re-lived as a Worker of today by other Christs of today.

Is there anyone among us who will say, "It cannot happen here?" For it is already happening here in the United States. Our Catholics are concentrated in the great cities, and what priest of industrial areas will claim that Catholicism is holding its own? There is not only a great leakage going on, but a general lowering of moral and religious tone which is still more ominous. The lines of a great defection are already appearing. We may suddenly discover that in the course of a generation or two a whole class has deserted us, and that our industrial workers have gone the way of those of Europe.

Father Meyer, a veteran Maryknoller, has spent a generation in South China.

How much longer will the religious tradition acquired from their fathers be able to hold out against the secularizing environment in which their lot today is cast? Which has the greater long-time influence on the moral and social outlook of industrial workers; the Sunday sermon, or the environment and the discussions with fellow-workers who are with them at work in the same factory, docks or mine? The apostle of the "party line" has such a distinct advantage over the priestly apostle of the Church; he lives their life and talks their language, while the latter has but a few formal points of contact.

Our Sparse Points of Contact

The pastor of the small parish still continues to have a quite close personal relationship with most of his flock, but in the average large parish this condition is most difficult to maintain, especially with the increasingly greater number of what we may call "marginal" members of the parish and those who move frequently from place to place, or those who, because of impediments to the reception of the Sacraments, habitually "dodge" the priest. Even where the annual census is conscientiously made, it can scarcely be held to be a sufficient means to bring priest and people close together.

The Catholic school is our last bulwark of defense, but its training cannot be expected to meet adequately the problems of adult life, particularly in the present lack of Catholic community life. Besides, there are so many who do not attend Catholic schools.

May it not be that there is a field also in this country for "apostles in overalls," groups of priests and also laymen who would devote their lives to the social apostolate by living and working among the people as workers like themselves? They would take up residence in various neighborhoods, supporting themselves by their own labor. Priests in a group would not have direct responsibility for the pastoral care of souls, but they would say Mass in the parish church and work in general towards the building up of parish life.

Experience of Many Years

It was the personal experience of the writer during almost four years in the Hongkong Stanley Internment Camp that our sharing of the Camp life on an equal footing with the others, expecting no privileges on account of our calling, yet always exercising that calling, especially through the social apostolate, had a definite influence in gaining the sympathy of non-Catholics and deepening the faith of Catholics. Again and again non-Catholics were heard to say, "The Catholic priests seem to be the only ones who have a program of doing something for their people." That was no personal tribute to ourselves; the same occurred wherever priests shared the lives of others in internment camps.

Chaplains in the armed forces have had similar experiences, tending to show that closer sharing of the life of the people has a definite place in the apostolate of the Mystical Body. It appears to be a lesson of this war that must not be ignored. Some chaplains have remarked, as they go back again into parish life, that they do not feel so close to their people as they did to the men in the daily contacts of military service. One G-I was heard to say, "My pastor is a grand guy, but I would never walk up and talk to him as I did to the chaplain." Like so many other Catholics, his future contacts will be "on business" for marriage, funerals or similar professional matters, or in the anonymity of the confessional.

From a personal experience in China of more than twenty years the writer knows that the foreign missioner considers it one of the most important elements in the success of his apostolate to get close to the people, living in their homes, sharing their food, even the poorest. In our own country there are 60,000,000 who must be called pagans in the sense that they are unbaptized, almost as many as there are in Japan. Does anyone believe that they can be reached to any considerable extent except by taking the Church to them?

May it not be that the time has come when some must devote themselves to the missioner's task of reconverting souls in our own American cities? Would not our best answer to Communism be an organized and effective social apostolate by men, and also women, meeting the Communists on their own ground in the sphere of economic and industrial life, a sphere into which the parish priest can penetrate only slightly and with the greatest difficulty? This would seem to be a specialized type of apostolate.

The existence of specialized work within a parish should not be considered an innovation. The giving of parish Missions is generally looked upon as work for those with special training, either a diocesan Mission Band or preachers from religious orders. Another type of specialized apostolate is the education of the young, from parochial schools through to the university. Others are hospitals, nursing services, and the like.

The specialized social apostolate might, like parish Missions, be carried on by a diocesan group especially trained for the work. Or there could be a religious Society devoting itself entirely to such activity. St. Benedict went out into the wilderness of nature to found his little communities; perhaps now another Benedict should go into the wilderness of the cities made by man.

To be carried out fully it would seem that the parish and social apostolates should be recognized as having their own particular techniques, philosophy, and emphasis. The emphasis of the parish apostolate, for instance, is naturally on attendance at Mass, reception of the Sacraments, etc. The social apostolate, on the other hand, must place particular emphasis on the practice of personal friendship, because so often it would have to begin there. To bring about or restore external union with the Church might be the fruit only of many years of effort.

This specialized apostolate would have as its purpose,

(a) to exemplify integrated Christian living and Christian hospitality;

(b) to promote adult Christian education and social formation;

(c) to form the laity in the apostolate of Catholic Action;

(d) to restore the family and the organic constitution of society.

a) "To exemplify integrated Christian living and Christian hospitality."

Small groups of men who belonged to the social apostolate would take up quarters in a workers' neighborhood. Groups of women would similarly have their own centers; they would probably dress as lay people, but take annual private vows. These groups would support themselves by their own labor, and share in

every way in the life of the neighborhood. Yet their spirit of prayer and self-sacrifice, their grasp of principles, their obvious love for their fellow-man would trend to counteract the dissipating spirit and meaninglessness of so much living today.

They would practice Christian hospitality, not so much towards the habitually indigent as towards those in the neighborhood or towards strangers and travelers. They would endeavor, through the practice of hospitality, to make their house a center of the community life.

b) "To promote adult Christian education and social formation."

If education be taken in its true sense of development and not as simple academic stuffing, it is quite obvious that it must continue all our lives. It does not require much experience of life to make one realize that the best possible religious training of the child, even in the Catholic school, cannot provide him with all the answers to the problems of his adult life. Above all, it cannot provide him with protection against the bad effects of his adult environment, especially today, when this so often tends to contradict what he was taught as a child.

The neighborhood apostolate would be a center for study Clubs and other methods of adult Christian and social formation. It would develop various forms of neighborhood cooperation according to circumstances. It would aim especially to restore in the neighborhood the sense of community, which is increasingly lacking in a society where, because there is less and less of neighborhood service, and amusements are more and more commercialized and taken out of the hands of the community, the families of the neighborhood become strangers to one another.

c) "To form the laity in the apostolate of Catholic Action."

The neighborhood apostolate would be a natural nursery of Catholic Action. Through sharing in the very environment itself of a particular group of persons it would be better fitted to develop them as apostles in their environment. According to the Holy Father's exposition of Catholic Action its specific aim must be to study the problems which exist in the environment of the members and to supply the Christian remedy. The absence of this "grass roots" character in the case of certain Catholic Action groups may help explain why they have not proven entirely successful.

A special work of Catholic Action would be that of certain groups on a higher environment level, directing competent Catholics into the fields where their influence would be most effective for the spread of Christian ideals—the press, radio, cinema, labor, education, government, social science, and similar professions.

d) "To restore the family and the organic constitution of society."

The grave tendency to the

breakup of the family is extending itself inexorably to the Catholic family; we cannot go untouched in the polluted air. The character of our commercialized amusements, the loss of parental control, the lack of proper appreciation by parents themselves of their responsibility, the false ideas of marriage disseminated by press, radio and cinema—all threaten its dissolution. Only an apostolate that can change this environment from within can save the family from grave harm.

The family is the last bastion of defense against the slavery of the individual to the mass. It is essentially in the family or familiar group that man's human and individual dignity is developed and safeguarded. Let us but value a man as his family values him and all will be well. Or rather, let us make him a member of many families, in his social and economic relations, so that in all of them he may be regarded as a family member. The family is the model of an organic society, as it is itself the image of the Trinity (See Genesis, Chap. I, vv 26-28).

Society developed naturally from the family, in an organic way, to the community, the people. It has yet to extend itself to a family of all peoples. One cannot see how this will be possible until the organic, the family spirit is restored within the peoples themselves. The Guild of the Middle Ages was the projection of the family into the economic sphere, combining a high degree of socialization with the protection of the individual.

If the balance between the individual and the mass is to be again restored it must be done through projecting the family ideas into all life. Society must be reconstituted organically. The Holy Father has pointed out that the restoration of the family, organic constitution of education, the right of free association, vocational groups in industry, corporative government, organic law of nations, are the essential steps to true peace for society and for the world.

It is quite obvious that such reforms cannot be brought about only on the top levels of government or through the United Nations Organization. As Christ refused to be a Messias of power politics but trained twelve poor ignorant fishermen to be the instruments which should refashion a world, so today we must keep repeating and imitating His method. Do we need "apostles in overalls"?

Note—The above observations are presented for what they may be worth. Perhaps they can serve as a point of departure for discussions which will throw further light on the problems of the social apostolate and suggest solutions. The writer will be glad to receive comments and criticisms.

A good example is the best sermon.—**Ben Franklin.**

Peregrinus Rides Again

Exlex liturgists — *V. Rev. Michael Andrew Chapman*

"NOT that I want to seem invidious" said the Antiquary, looking over the top of his glass (typographical error, should read "glasses!") "But it seems to me, my ancient friend, that you have become much more punctilious about wearing your biretta since the Holy Father stuck that purple pom pom on top of it!"

"It's just that you notice it more, now there's a dash of color to catch your presbyterial vision" laughed the Liturgiologist. "I admit, I've not always practiced what I preached (not wanting to be accounted an oddity) but I have worn out several 'caps' in my years of trudging to and from the altar of God. This one I shall hardly live to replace with a new one, so I shall treasure it, but not to the extent of foregoing its use. In fact, I'll probably wear it more than the rules call for."

"Yes," replied the Antiquary, "Them as does, does. I've noticed that, as I've gone rocketing around the country with you. In fact, I've yet to see the precisionist, who goes over from the house to the church in a hat, and assumes the biretta for ceremonial wear only."

"Yet it is a church cap, strictly speaking" rejoined the Liturgiologist, "and its use about the house, or out of doors (except when an ecclesiastical function takes place *sub dio*) is not to be recommended. But so many of our brethren dispense with it altogether and go to and from the altar bare headed, to say nothing of taking their place in the Sanctuary as *circumstantes* without it."

"It does seem a rather useless, and not specially ornamental accessory" said the Antiquary. "The ancient form was much more artistic, soft, apparently comfortable, and so easy to carry about in a pocket."

"Someone remarked that it is put on just to be taken off." The Liturgiologist laid down his pipe, which immediately crept, on its power, to the tobacco jar and waited to be refilled. "But its use is a required part of the ceremonies of the church, and even if its disuse does not involve us in even venial sin, there is still such a thing as liturgical propriety. . ."

"Of which we have not been too scrupulously aware in this land of liturgical, as well as four or five or six other freedoms" interposed the Antiquary. "I suppose, nay, I know, I'm an old fogey, but even I don't have my coats cut *usque ad genua!* I do wear the Roman collar at all times and in all places outside the seclusion which my cabin grants. But I haven't quite the courage to use buckled shoes (as you do, my dear Monsignor, and

quite properly) tho my antiquarian sense approves and these military strap shoes are a pretty close approach!"

"Clerical dress is a rather different matter from liturgical dress," admitted the Liturgiologist. "We haven't quite fallen to the level of the giraffe-necked sogarth who declined to wear the amice because if he tucked it into his three inch collar it made him look like a champagne bottle! But prescinding from the Sacred Vestments, we certainly do dispense ourselves from most of the amenities of dress rather freely."

"We don't stop with 'the cloth,'" went on the Antiquary. "Nor do our self-made dispensations stop with our extra-liturgical activities. What about the *solita oscula?*"

"I'm so glad you mentioned that," cried the Liturgiologist, reaching for his vade mecum, which all but fell out of its dilapidated binding. "The incomparable Fortescue has some very much *ad rem* remarks which ought to be better known amongst us. And I quote: 'Solita oscula is a case of what Gibbon calls the decent obscurity of a dead language. The thing itself is not so strange, as every Deacon knows. . . . Needless to say, I have given the directions for all these things exactly as they stand now. One may express one's hope for changes; till the authority of the Church sees fit to make such changes we must obey the rules exactly.' End quote."

"Not to get you off the track" said the Antiquary, with a deprecatory gesture of his vile cigar, "Doesn't he have something to say about a matter as much in my field as yours: I mean genuflecting to the Bishop."

"Yes" replied the Liturgiologist turning a dog-eared page. "But, first, let me complete Fortescue's case against the solita oscula. And again I quote: Two points occur which one might hope the authorities would simplify. One is the constant kissing. Certainly this is a very ancient sign of reverence; in some few cases, as, for instance, to kiss the hand of a Bishop, no one would wish to see it abolished. But would not the actions gain in dignity if the endless kissing of objects and of the Celebrant's hand ceased? . . . If all kissing were reduced to the chief cases of the paten and chalice and, at certain more important moments, of the hand of a Bishop, the general effect of a ceremony would be calmer and the osculum would become a more real sign of respect."

"We in America seem to have jumped the gun," murmured the Antiquary. "Without waiting for Rome to speak we've calmed our ceremonies entirely."

"And here's your historical point about genuflexions," went on the Liturgiologist. "In the same way, have we not rather

too much genuflexion? It is true that genuflexion to the Altar and to the Ordinary has an older tradition behind it than the genuflexion to the Blessed Sacrament. This is the explanation of what must seem so strange at first, that we give exactly the same sign of reverence to a man or a symbol as to our Lord in the Holy Eucharist. As a matter of fact genuflexions to persons or things are survivals, now accidentally identified with later reverence paid to the Sanctissimum. However, since the genuflexion to us now has become the recognized sign of adoration to our Lord really present, it does seem strange to see everyone, except the Celebrant, make exactly the same sign when the Blessed Sacrament is not on the altar. And to a Bishop . . . would not a low bow be more in accordance with the natural sentiment of modern people? Of course we know that to kneel before kings and emperors was long the common custom. That being so we maintain that we ought to pay at least the same reverence to Bishops who reign in the place of Christ. Yet now, in the world, such signs are dying out. To modern people they seem a little Byzantine."

"That, too, we have taken into our own hands, and off our knees" said the Antiquary. "Hardly six of our American Bishops insist on the genuflexion in ceremonies, tho none of them deprecate it in hotel lobbies or rectory parlors!"

"Stehle has a footnote about it, and says it is not the American custom" went on the Liturgiologist, "And it is hardly a live issue. Few of us are precisionists. Certainly I am not! But those of us who have had the good fortune to see Roman ceremonies may wish there might be more, rather than less, punctiliousness in our own."

"It's hard to know just where to draw the democratic line" puffed the Antiquary, through a cloud of smoke which certainly lacked the odor of sanctity. "And I, for one, regret the unauthorized death of many old customs without regulation or uniformity. Just now, with the Liturgical Movement on one side, and the returning military chaplains on the other, we are pulled about by divergent forces, one making for greater elaboration and 'correctness' in ceremonies, the other for short-cuts and not always lawful simplification. The age-long experience of the Church, that certain actions can be performed in certain ways does not seem to appeal to our liturgical modernists; and the rule seems to be, more and more, that 'the way we do it here' is the law of the Swedes and Parisians, even when it runs counter to the expressed rulings of Authority."

"Don't be so gloomy, Pere," laughed the Liturgiologist. "There never was a time, surely,

in this country at least, when so much attention was given to the Liturgy as today. You and I have had our small part in directing this interest into right channels, and we've lived long enough to see some fruits of our disquisitions. . . ."

"And fights," admitted the Antiquary. "The *odium theologicum* is a mild passion compared to the *odium liturgicum.* Somehow the feller who tries to follow the rubrics and the 'Approved Authors' is still feared as an innovator."

"Take courage, my friend," said the Liturgiologist. "Even antiquaries don't always escape being called debunkers!"

By Way Of Explanation

Father William Kailer Dunn, a priest of the Archdiocese of Baltimore, will answer Father William W. Whalen's article "Two Broadminded Gestures" next month. Father Whalen's article appeared in the September issue of **The Priest,** but Father Dunn's was not received in time for this issue.

We would like to take this opportunity to state that the furtherest thing from Father Whalen's mind was to cast any aspersions on the great name of Cardinal Gibbons. And, of course, the editors of **The Priest** would never think of so doing. Rather than even run the risk of seeming to do so, we shall publish Father Dunn's article next month—our first opportunity. We trust this will dispell any possible misunderstanding.

Poland's Loss—England's Gain

England has finally decided, after long negotiations, to absorb the remains of that magnificent Second Polish Corps, now numbering about 100,000, who fought so valiantly on every English hotspot of World War II, from the darkest days in the African campaign right up to victory in North Italy. Russia and the British commies offered fierce opposition, but the sense of fair play in England could not permit these heroes to be returned to the Soviet and certain death. These new citizens, with their 20,000 children and English wives, will settle in England and Canada.—The Springfield **Mirror.**

In Defense of Bad Grammar

A friend said to me: It does not matter so much whether we **believe** what is right as it does whether we **do** what is right. right to do is to believe?—**J.M.L.**

Communion Breakfasts

Are they becoming political rallies?

Sacerdos

THE modern Communion Breakfast has a very decided resemblance, but not an historical relationship, to the *agape* of early Christian History. The *agape* was the supper held in connection with the Eucharist when the Eucharistic mystery was celebrated in the evening. The *agape* was at first severely restricted by legislation, and finally abondoned between the sixth and eight centuries due to the grave abuse which entered.

Today, Communion Breakfasts have come into high favor with many Catholic organizations in connection with periodic attendance at the Holy Sacrifice of the Mass. These breakfasts range from the ample ones held in parish halls by parochical groups to the elaborate breakfasts held in large hotels by such public service departments of local and federal government as the police, firemen, postal employees, and the like.

In themselves, such Communion Breakfasts have benefits so obvious as to make specification unnecessary. But, there is also a well defined danger which should not be disregarded—that of the subordination of the spiritual to the material. If it should ever occur that the Mass and Holy Communion is looked upon as a mere means to the breakfast, such a subversion of values would be of the worst possible order. If the breakfast, should become "the thing" in these periodic religious observances, then the breakfasts should be abandoned just as the *agape*-feasts were abandoned in the early days of Christian History.

There is reason to suspect that these dangers are actually present in every case where the oratorial atmosphere of such breakfasts is laden with the none too sweet perfume of political harangues.

Personal Explanation

In explanation, may I state that one of my priestly duties has been to act as chaplain for two public service departments which hold annual Communion Breakfasts in an average eastern city with a majority Catholic population. I have chosen to remain anonymous so no reflection will be thrown upon any city, person, or public service department by this article.

Through the six years that I have held these posts, I have been forced to exert the strongest pressure possible to keep these annual Communion Breakfasts free from too decided a political coloring. In some instances, when plans were instituted without my being consulted, I failed in my endeavors. In

The writer is stationed in a large New York diocese

many instances I noticed that the breakfast (in the minds of the planners, at least) loomed up as more important than the Mass and Communion.

My work led me to consult the views of other priests engaged in a similar work in other cities, and I found my own impressions verified by such consultations. As inspection of news clippings reporting on the pronouncements made at such breakfasts had also deepened this general impression. I have been led to believe that my experience with Communion Breakfasts is typical rather than exceptional, and I have come to the lamentable conclusion that, too often, serious attempts are made to convert Communion Breakfasts into political opportunities for political opportunitists. In such cases, the breakfast assumes a greater importance than the Holy Sacrifice, for people so abusing an affair that has such a close connection with religion are not usually scrupulous in observing a proper hierarchy of values.

Politics at the Table

The lay managers of these breakfasts are usually holders of political positions, and they are tempted to make the breakfasts into sounding boards for their political parties. They desperately use every device possible to invite politicians of their own political faith to act as principal speakers, and they bitterly resent any shade of clerical interference with their designs. It is often amusing to note the changed political complexion at the head of the table of an average Communion Breakfast after an election.

The speeches, while including prefunctory references to the Catholic faith, are usually slanted to the glorification of the political record and person of the speaker and of the party policy and achievement "for God and Country." The clever speakers make an attempt to conceal their design; the more forthright are not so adept at oratorical masquerade.

The way in which politicians angle for invitations to speak at such affairs and the eagerness with which they snap up proferred invitations tend to make an impartial observer speculate on the nature of the advantages to be derived from the coveted positions of toastmaster, principal speaker, or even humbler role of a mere guest at the head table.

Moving In

The mere angling for political opportunity at Communion Breakfasts is not the worst aspect of the case. Politics is beginning to move in and to take possession of the breakfasts by monopolizing the speaking roles. This is accomplished through the invitations sent out by the managers of the breakfast. Subtle suggestions are made to priest-talkers not to speak on subjects with political implications for fear of embarrassing the invited guests.

Two actual experiences illustrate these observations:

Three years ago, a priest, the provincial of a religious order, was invited as principal speaker to the Communion Breakfast of one of the public service departments of the city. His talk was entitled, "A Letter to Joe Stalin."

The next year, the man who had been in charge of that breakfast sought the endorsement of his party for the mayoralty election. He was dumbfounded when he was bluntly refused the endorsement by the local party chairman, who gave as his reason that a speaker had been invited to the Communion Breakfast of the year before who had "put the Administration on the spot." When the claimant for endorsement objected on the grounds that he had no control over the subject matter of the priest's discourse, he was told quite tersely that he should have seen to it that such an occurrence had never taken place. The endorsement was refused. The local party boss (a Catholic) had his own variation of the O G P U at the Communion Breakfast!

The second case is similar: The chaplain of another of these departmental breakfasts had on three successive years talked on the following subjects: the need of Religion for a better world; the necessity of truth in individual and social life; and, the collapse of truth and honor in the world scene suggests that this is the age of the canonized lie.

Before the Communion Breakfast for 1946, the official in charge of the breakfast approached the chaplain and requested him to confine his remarks to "spiritual subjects," for in the past three years the members of Congress who had been invited as principal speakers had been offended by his *political* talks.

Big Politics

These cases, while not complete enough for a valid induction, at least illustrate two aspects of Communion Breakfasts that are giving birth to a dangerous trend.

Politics has intruded, and politics is bidding to take over our Communion Breakfasts. If such ever becomes the clear cut case, the annual Mass and Communion will be looked upon as a mere occasion to hold a Breakfast that will serve as a sounding board for party politics. In this light, the pious hope that priests will "stick to spiritual subjects and avoid political subjects" becomes even more irritating.

A Communion Breakfast should never be used as an occassion for a partisan rally. If it ever so degenerates, this modern version of the *agape* should be either purified or abolished.

The danger is not the entrance of the Church into politics; the real danger is the entrance of politics into the Church. Big Government has a tendency for gaseous expansion. The stakes are high. Unless checked by a people solicitous for freedom, it

will invade religious as well as civil gatherings.

Alarming signs of this are appearing in the American policy of administering Germany. The suppression of the Pastoral Letter of the German Bishops was not a pleasing act. The stupidity of the book burning episode in Germany was malodorous. The attempt to institute a governmental propaganda service (granted—for foreign countries), which was so bitterly fought by the great Press Associations, is also symptomatic.

The attempts of politicians to walk into Communion Breakfasts like so many Tartuffes, with their honeyed words and their sighing aspirations, should also be bitterly resented and scrupulously guarded against by every priest in the country. This can be prevented only by enforcing a universal rule that no politician, no matter how good or great he may be, shall address a Communion Breakfast while he aspires to or holds political office.

A Communion Breakfast has a very close connection to religion—as the very name implies. It must not degenerate into a political rally. It must never become more important, even in the intentional order, than the Holy Sacrifice. Communion Breakfasts belong to the Church, not to politicans. As such, despite Kathryn McLaughlin's blast against "clericalism" in *Commonweal,* here is one activity that should be kept under full control of priests.

The Priest and Money

There are few things in which a priest is more commonly expected to be faithful to the teachings of Our Lord than in detachment from worldly possessions. The greater the rush for money all around him, the more urgent is his duty to proclaim aloud the great truth of the Gospel: "What availeth it a man to gain the whole world if he lose his own soul," and to strengthen the lesson by his example.

The priest known to have a hold on his money has little hold on the hearts of his people. Liberality, on the contrary, a readiness to give, draws them to him. And when it is seen that whatever comes to him is sure to make its way to some laudable end, nobody grudges him what he possesses, but, on the contrary, all rejoice to enlarge his means of action. In the interest of his own soul he has to keep himself from the entanglement of speculations and investments, especially of a hazardous kind, from the accumulation of money, except for definite religious purposes, from a too great eagerness to possess it even for the best ends, and from using questionable methods in acquiring it. All these things would fatally tend to make him unspiritual and unpriestly.—Hogan, **Daily Thoughts.**

Master of the Pipes

Lament of a gallery slave

Mr. T. Clef

I AM one of those unusual creatures who has a place of ill repute at the wrong end of the church. Beginning this article in the first person singular is typical of my lot, for I am unforgiveably egotistic.

I'm the guy who, instead of following the sermon, counts the bald heads or slips out of church for a drag on a fag, or if in the higher brackets financially, to rekindle that six cent stogie. I'm the guy who, reading *Our Sunday Visitor* during novena devotions, is caught off guard when the hymn is announced and then blunders noisily into action.

The place set apart for me in church leaves me shivering in winter and simmering in summer, and if any of the church's windows are stuck they always seem to be ones nearest me. The rest of the church is dusted and swept regularly, but I am to be considered fortunate if the janitor puts in an appearance in my section at Christmas and Easter.

Among the first to arrive in the morning and the last to depart in the evening, my services are not considered indispensable until I am late some morning for the six o'clock Mass or forget an extra unscheduled service. But oh, brother! how dispensable I am when mildly I suggest a five-dollar raise in salary! It is then brought to my attention that one of my calling couldn't make ends meet if he were getting ten thousand a year. Even social justice doesn't apply to me, for according to everyone, I am overpaid at any price.

There are other things that do not apply to me either. I am never supposed to be ill, and if I have a sore throat, I am expected on the job regardless. Everyone else around the church gets a vacation with pay, and the cost of his substitute is paid by the church. Not me; you see my job is so soft that I don't need a vacation.

The janitor has his mop-closet, the carpenter his workshop, but I must for my meetings beat all the other societies of the parish to the last available nook on the property. If the janitor needs to replenish his stocks or the carpenter requires a thousand feet of lumber, they order them. Any order of mine over ten cents requires first the pastor's requisition. And then chances are I'll be told to make my own!

The laws of Holy Mother Church apply to everyone else's department but mine. The

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Mr. Clef works in close association with the Quavers and Crotchets.

Bishop quotes the Pope's mind concerning my particular work, but if I try to be an obedient boy, my pastor spanks me for being too puristic and "reading the law too literally." After all, we in America are still a pioneer Church. . .

If anyone in my department has a grievance against me, he has recourse to sympathetic ears, but dare I defend myself or venture a complaint, I am told that if I cannot handle my affairs, I know what I can do.

If those under my supervision throw a party, and any one else imbibes too freely, I'm the only one who drank, even though all I sipped was an unspiked coke. It is common knowledge that those in my profession are incorrigeable drunkards; it's expected of my highly sensitive type.

If I dress according to the standards that my income would normally demand, no one respects me, because the degree of my success is judged by outward appearances. But if I wear tailored clothing and appear well-groomed, I'm promptly classed a priggish dandy. Any one else can use after-shave lotion and hair tonic, but if I do my emotional stability is questionable. Of course, it is a foregone conclusion that all of us guys are effeminate.

If for economic reasons I remain a bachelor, my intentions are under suspicion. If I marry and have children, I am told I had no right to do so on my salary.

You still may be wondering who I am. . .

I am not the usher, nor the favored last-pew-sitter, nor the janitor, nor even the pastor's housekeeper. I'm that unusual creature, to whom the clergy refer as "Just the organist."

But, by heaven, if I were to choose my life again, that's what I'd be; because I like it, I guess!

Spiritual Spring Cleaning

Ashes made from the palms blessed on Palm Sunday of last year will be rubbed in the form of a cross on the forehead with the words: "Remember man, that thou art dust and to dust thou shalt return": in a way, a depressing thought, but wholesome for creatures that need to be reminded that they are not here to pamper their insignificant bodies, but to tidy up their souls for a great destiny. It is the year's spiritual spring cleaning, aptly placed between the dismal winter gales and shivers, and the summer's sunlit laughter, the traditional time for cleaning windows, walls, and souls.

Parishioners kneeling down to receive the ashes are requested not to put out their tongues, as this may lead to regrettable mistakes.—**Holy Roodlets.**

What percentage of wax must there be in the candles for Mass?

The Holy See never designated the exact percentage, but it decrees that the candles for Mass and the paschal Candle should be "maxima ex parte" of wax. This is generally understood to be about 70% to 75%.

The other candles used on the altar should be "majori ex parte" of wax. About 51% to 60%.

Electric lights cannot be used with the candles or in place of candles on the altar.

Is there a recent decree on the key of the tabernacle?

The S.C. of the Sacraments in 1938 issued an important instruction on the tabernacle. The key should not be kept in the house or on the pastor's person or in the sacristy but in a safe place very specially locked. The key of the latter place should be retained by the pastor. The tabernacle should be strongly built. This is a grave precept. (Bouscaren 11, P. 377)

What is the difference between an order and a congregation?

In an order solemn vows are made; in a congregation simple vows. Jesuits, Franciscans, Dominicans, etc., are orders. Redemptorists, Passionists, etc., are congregations.

Sisters take only simple vows. Nuns (Moniales) take solemn vows and are under papal cloister.

Is a sister allowed to give her money away?

No, it must be retained although it cannot be used by her without permission (c. 569, 580). But those who make solemn vows must dispose of their property since they cannot own anything (c. 581).

The pastor of St. John's parish delegated the pastor of St. Peter's to assist at a marriage in St. John's parish. However, on the appointed day, he could not go and subdelegated his assistant. Was this valid?

No, unless the pastor of St. John's expressly gave the pastor of St. Peter's the power of subdelegating some other priest of his choice. (C. of Interpretation Dec. 27, 1927, C. 199, Sec. 4.)

A Catholic couple were invalidly married because the priest was not expressly delegated, but the couple and witnesses were in good faith. Later on at a card party in the midst of friends the pastor smilingly said to the couple, "would you marry each other again if you were not married?" They said, "you bet." Would this make the marriage valid?

No, it would not. It must be a new and fresh act of the will with knowledge that the former consent was null. In the above

case, this knowledge did not exist. They were persevering only in the former invalid consent (c. 1134). For a grave reason, a sanatio can be obtained from Rome. If they can be told of the mistake without serious inconvenience, the ceremony is to be repeated before the authorized priest and two witnesses. In this case, a sanatio is not given. —P. J. Lydon, D.D.

The architect for our new school has prepared sketches of a building in an extremely modern manner.

Our church is about fifty years old, of brick in a modified Gothic style and the rectory is an old residence of no particular style. Will this group be inharmonious?

To some extent, yes. But the fault will be less with the new school than with the existing buildings if the buildings are typical of those built fifty years ago in an attempt at Gothic. It seems to me it would be a mistake to build a present-day schoolhouse and impose on the designer a requirement that it follow a "style" of questionable worth.

With the exception of a hospital or perhaps a radio broadcasting station, today's schools are the most modern of buildings in their functionalism. Only rarely are they a part of a group whose architectural merit is of such high quality that style as such is important.

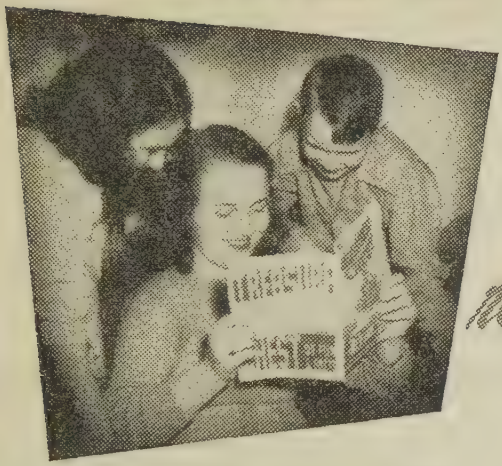
The absence of style need not lead to an inharmonious group if the selection of materials is given proper consideration and the site planning is logical. Color and landscaping also contribute a great deal to the harmonious grouping of buildings.

Perhaps your architect has also considered the possibility that both your church and rectory may be approaching the end of their useful life and may be replaced while the school building is comparatively new. He may even have in mind relocation of these new buildings on the site. In any case, you would not have employed him unless you had confidence in his ability, so may I enter a plea in his behalf for your continued confidence.—Raymond M. Marlier, A.I.A.

Oratorio on Mother Cabrini

Msgr. Licinio Refice, a councilor of the Pontifical Institute of Sacred Music in Rome, said to be the first priest authorized by the Pope to produce an opera, recently produced his religious opera, "Cecilia" in Lisbon, Portugal, and is coming to this country to write an oratorio on Mother Cabrini.—**The Catholic Choirmaster.**

TREASURE CHEST looks like the usual comic book, but...



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TREASURE CHEST is printed in color, has 32 pages, and appears every two weeks from September through May. A French translation under the title EXPLOITS ILLUSTRES is also available.

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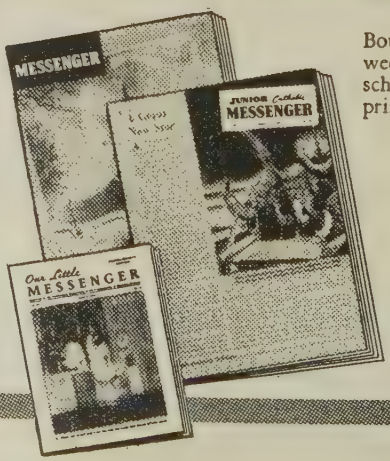

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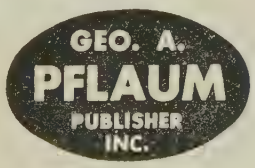

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Smith vs. Dallmann

Lon Francis — *Last month we wrote on what justification is not. This answer to Dallman explains what it is.*

What Effects Justification?

Dallmann: *The Bible teaches man is justified by the faith of Christ and not by the works of the law; for by the works of the Law (good works) shall no flesh be justified Gal. 2:16; 3:6-24.*

By grace are ye saved through faith; and that not of yourselves. It is the gift of God; not of works, lest any man should boast. Eph. 2:8-9; Rom. 4:3-24.

The Bible curses justification by works. Gal. 1:9.

The Pope curses and damns justification by faith and teaches that a man is saved by his good works. (Canon 12 of the VI session of the Council of Trent).

Smith: We have already refuted by a score of Scripture texts the chief article of the Lutheran and other faiths, namely, that we are saved by "the righteousness of Christ independently of our own righteousness"; that faith merely means a "trust" in Christ's merits.

Two errors are current among non-Catholics concerning the way of salvation. (1) There are those who hold that our righteousness is *of* us, or that every person can, by his own efforts, attain Heaven; and (2) there are those who maintain that our righteousness is not *in* us, but that Christ's righteousness *covers up* the sins of the believer in such a way that they are not imputed to him, so that he is saved altogether by Christ's righteousness. Such is the Lutheran doctrine.

Neither group feels any need for working out its salvation with "fear and trembling" (Phil. 2:12). The former holds that man being self-sufficient, God's help is not needed, and the other that the individual's efforts are not necessary because Christ did it all. Protestants are wont to quote Isaiah (64:6), who writes: "We are all as an unclean thing; and all our righteousnesses are as filthy rags." But Isaiah was speaking of *our natural good works* unmotivated by grace. Even in the Old Law holy persons were called "righteous before God," because they met God's standards—faith and the observance of the Commandments.

Luke says of Zachary and his wife (1:6) "both were righteous before God, walking in all the Commandments and ordinances of God." Zachary himself, after the birth of his son, John the Baptist, is quoted by St. Luke as "filled with the Holy Spirit" when he chanted (Luke 1:73-75) "He (God) swore to Abraham, our father . . . that we should serve Him without fear, in holi-

ness and *righteousness* before Him all our days."

All Christians always believed that we are by nature unrighteous and by grace righteous.

The Catholic position is that while our righteousness is not *of* us, it is *in* us; that it is implanted in us by the operation of the Holy Spirit through Baptism, when through it grace is imparted and we are made "new" creatures," "sons of God and heirs of Heaven."

Christ's redemption made our salvation *possible,* but not actual. We, nineteen centuries after Christ, could not have been saved before we existed, but through the merits of Christ appropriated through Baptism by which we are "transferred from darkness to the kingdom of Christ" (His Church), we are made righteous.

Until that happens, even after Christ's redemption, people would be just as they were before. They must die with Christ, rise with Christ and live united to Him by the appropriation of His merits individually through His Church. Christ *provided* salvation, but did not *give* it.

Didn't Christ declare that He would send the Holy Spirit to *complete* His work by sanctifying the individual?

St. John tells us that "to all who receive Him He gave *power* to become the sons of sons of God" (Rom. 8:14). Faith gives that power. Baptism confers possession."

Cardinal Newman, England's greatest scholar of the last century and probably the most profound student of the Bible from the day of St. Thomas of Aquin, was converted to the Catholic faith by a study of the early Christian writers, who had inherited the genuine Apostolic teaching on "justification," and its true meaning. He expounds that doctrine in his *Parochial and Plain Sermons, Volume VI, p. 153-173.* He calls faith "the *title* to justification." He concedes to Lutherans that, taken by themselves, there are many Scripture texts, such as those used by them, which would imply that we are saved by *faith alone,* but notes that when these texts are collated with others, it becomes clear that faith by itself is not all-sufficient.

Doesn't Christ say: "He who *believes and is baptized* shall be saved" (Mark 16:16)? But doesn't He also say: "If he *neglects to hear the Church* let him be to thee as a heathen man and a publican" (Matt. 18:17)? The same Christ Who spoke of the necessity of faith, also said "Unless a man be born of water and the Holy Spirit *he cannot enter into the Kingdom of God*" (John 3:5); and "if thou wilt enter into life, keep the Commandments" (Matt. 19:17).

The same St. Paul, who wrote "we are justified by faith without the works of the law" (Gal. 2:16) also wrote that Christ saves us by the waters of regeneration (Titus. 3:5).

St. Peter, who teaches that

"everyone is acceptable to God who fears Him and works righteousness" (Acts. 10:35), also declares that baptism saves us (I Pet. 3:21).

Hence if faith is mentioned in the New Testament as "a means of gaining the benefits of Christ's death," it is not mentioned as the "only" means. To imply that it was the only means Luther added the word "alone" to St. Paul's words "we are saved by faith" (Gal. 2:16).

St. Paul's words to the jailor at Philippi: "Believe in the Lord Jesus Christ and thou shalt be saved and thy house" (Acts 16:31) are quoted in favor of the Lutheran doctrine, but let us apply them to St. Paul himself.

When Paul, while on his persecuting errand, was addressed by Christ, he obeyed the voice, and certainly suddenly received faith; but that did not "justify him." He had to wait for Baptism. He went to Damascus where he prayed for three days and waited for Ananias to come to baptize him. " 'Arise,' said Ananias, 'and *be baptized and wash away thy sins,* calling on the name of the Lord.' " (Acts. 22:16).

Commenting on these words Cardinal Newman writes: "To believe, to confess, to pray, to call were the sufficient *title* for the gift, but Baptism was the *instrument* of receiving it. St. Paul, having faith, was sure, in God's grace and mercy, eventually to receive Baptism, but not at once."

Cornelius received the faith, but he had to send for an Apostle before he became "justified." The Ethiopian Eunuch had faith in Christ, which came to him "by hearing the word of God." He read what the Prophet Isaiah said concerning Christ's atonement and he heard Philip preach on the sacred text. "He had faith in Christ," writes the Cardinal, "he had a *title* to justification, but he was baptized in order to *receive* it." "See, here is water," said the Enunch, "what is to prevent my being baptized" (Acts 8:36)? When Philip baptized him he used an "if"—"*If thou believeth* with all thine heart, *thou mayest* (be baptized) (Acts 8:37). Faith was his *title,* the sole "title" to Baptism.

"The Eunuch *rejoiced,* believing in God with all his house," writes St. Luke. He had *believed* before baptism, he *rejoiced* after Baptism.

Faith and Baptism are not unrelated to the Church. One must not only believe in Christ's divinity, that His atonement was necessary, but must also believe all that Christ teaches through His Church: "One Lord, one faith, one Baptism" go together, and all three are necessary for "justification."

"None are justified," writes Cardinal Newman, "but those who are grafted into the justified body; and faith is not an instrument of grafting, but a *title to be grafted.* It is baptism whereby, as an instrument, they

that receive it rightly, that is, by faith, are grafted into the Church."

Cardinal Newman further observes: "Faith is our right and title to be justified, the sole right and title necessary; but has a person forthwith that, to which he has a right? Is nothing more necessary for the possession and enjoyment of things than a just title to them? Is it so in human matters? The infant children of Christians have a right to be made Christians; but are they made Christians merely by the right to be so made? If so, why do we baptize them? To have a title is not the same thing as to be in possession."

Developing the simile between faith as a title to justification and the title which the children of Christians parents have to be baptized, Cardinal Newman makes the following observation: "Faith, in the general scheme of the gospel, is what their very birth and origin is in the particular case of the children of Christians. It constitutes a claim in our case that we should be made Christians; it is an evidence, an inward spiritual token from God that He means us to be made Christians; it is a promise from Him, Who is the Author and Finisher of our faith, that He means us, that He wills us, to be Christians. Him whom God gifts with faith will He also, in due time, gift with evangelical, justifying grace; but the *first gift does not give the second* gift, it does not involve it; it does but prepare for it; it does but constitute a *title* to it . . . Surely, then, to have a title is not the same thing as to be in possession; and all the texts which can be brought to prove that faith is our title *to be* justified, fail to prove of themselves that it involves in it our justification, unless, indeed, children are Christians without Baptism because their parents were Christians, and saints are in Heaven before death because they are fit for Heaven."

There are many Scripture texts which seem to be mutually contradictory, for instance, we read: "Whosoever shall call upon the name of the Lord shall be saved" (Rom. 10:13); yet the same Lord says "Not everyone who says to Me, 'Lord, Lord,' shall enter into the Kingdom of Heaven" (Matt. 7:21).

It is the same with prayer. It is mentioned, in many passages of the Bible, as necessary for salvation. But even though it is the *expression of faith,* we do not take our Divine Saviour's words too literally when He said: "Ask and it shall be given to you; seek and you shall find; knock and it shall be opened unto you" (Matt. 7:7). Those words by themselves would seem to prove that salvation is granted solely to prayer. Yet the same Savior asks us to *strive* to enter in the narrow gate for many will *seek* to enter in, and shall not be able.

Just as a single act of prayer

will not save us, so a single act of faith will not. We are bidden in Holy Scripture "to pray always and not to faint" (Luke 18:1).

To *begin* to have faith is like beginning to pray. We must "live by faith" just as we must "pray always."

People are not permanently justified by faith only, or by prayer only, but by faith, and baptism, and prayer, and the observance of the Commandments, and membership in God's supernatural kingdom in this world. The Kingdom in Heaven above is reached through God's Kingdom here below, and it is *entered by faith and baptism,* membership in the Church and the observance of God's laws. Perseverence in a practical and living faith is necessary to make ultimate salvation absolutely secure.

When there is dispute over fundamental doctrines of Christianity the need for an authoritative teacher should be recognized. Faith does not come by reading—even if it be the holiest book; it must come "by hearing" an authorized teacher: "He who hears you," said Christ, addressing the Apostolic teaching body, "hears Me" (Luke 10:16).

N.O.D.L. Notes

Mr. William C. Smith *Subtle approach*

WHEN the postman rings twice and leaves a current magazine in the family mail box, usually the first people to latch onto it are youngsters in the family. Father and mother, being busy about many things, usually see it only after the youngsters have gone over it pretty thoroughly.

This isn't too bad a situation, provided the magazine is a good one. After all, father and mother have probably read a few million words in their lives and can easily wait until tonight or tomorrow to read a few thousand more.

But if the magazine is bad, the situation is different. Then the children shouldn't read it at all. Unfortunately, many magazines that come into the home are very subtle in their badness. They may not have indecent pictures; the stories may not contain openly sexy material. Yet their approach is subtly organized to undermine a belief in purity and decency in human relations.

I am reminded of this fact by a series of articles that have appeared in one of our recent magazines. So subtle are these articles that Father Edgar Schmiedeler, O.S.B., Director of the Family Life Bureau, NCWC, has

said of them that they are a part of a "deliberate conspiracy against chastity in the United States." These articles, Dr. Schmiedeler went on to say, "in final analysis . . . rejected every item of traditional sex ethics."

To quote further from Dr. Schmiedeler's remarks: "The subtlety and sentimentality that characterized them unquestionably made them even more dangerous than if they had been written in more brazen and shocking form. The latter type of article repels many by its very audacity and shamelessness. . . . Generally in the articles a totally false basis for sex morals is used. . . . The wish or whim or convenience of the individual is the guiding principle, the deciding factor as to right or wrong. The real basis is rejected. The reason for the creation of the two sexes, the purpose of sex and marriage, the child, the perpetuation of the human race—these things are not even mentioned.

". . . Parents may well examine carefully the current literary output before they permit it in their homes, lest that be admitted which will be an occasion of sin for their children. . . . At the same time . . . the availability of much wholesome and entertaining literature today makes it completely unnecessary to patronize the purveyors of printed filth."

Such being the case, it is necessary for parents to be exceptionally careful about what their children are reading. As a matter of fact, the Washington office of NODL had occasion to point out to the editor of the magazine in question that he was beginning to publish material that was objectionable according to the NODL Code. In recent months, an improvement has been noted in the contents.

Even so, there are cases where the material in a magazine does not come directly under the purview of the NODL Code, and yet is marked by a spirit of materialism that pervades so much of our periodical literature. It is this spirit of materialism and godlessness that must be watched by parents.

There should, I feel, be more discussion between parents and children about what the children are reading and what their reaction is to it. If the parents find that materialism is making its way into their children's minds, then they must, by recommending other sound reading material and by personal advice and example, endeavor to eradicate it.

This problem, as is the case with so many others, is one that only parents can handle. It cannot be foisted off on the school or some other agency. But parents must be made more aware of their duties in this respect, and NODL hopes to carry on a campaign that will reach the parents directly.

Magazines Disapproved

by the

National Organization for Decent Literature

October, 1947

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION

CODE FOR CLEAN READING

Periodicals are listed, which:

(1) glorify or condone reprehensible characters or reprehensible acts;

(2) contain material offensively "sexy";

(3) feature illicit love;

(4) carry illustrations indecent or suggestive, or

(5) advertise wares for the prurient-minded.

The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

All Baseball Stories
Amazing Detective Cases
American Detective Annual
Army Post
Army Romance
Art-lac
Art Models
At Ease!
Authentic Detective Cases
Beauty Parade
Best Songs
Big Song Magazine
Bits Of Beauty
Booby Trap
Breezy Stories
Brevities
Buddies
Burlesk
Cartoon Humor
Certified Detective Cases
Cheers
Comedy
Complete Cowboy
Complete Detective
Confidential Detective Cases
Crack Detective
Crime Detective
Current Detective
Cutie
Detective Book
Detective Short Stories
Detective World
Digest and Review
Dizzy Parade
Dramatic Detective
Eyeful
Fact Detective
Famous Western
Feature Detective Cases
Flophouse News
Fun
Fun Frolic
Fun Parade
Fun Riot
Fun Year Book
Gag and Cartoon Book
Gal Parade
Gag Gazette
Gaiety
Gay Book
Gay Broadway
Giggles
G. I. Joe
Good-Time Charlie
Headquarters Detective
Hi Yi
Howl
Human Detective
Humor, Inc.
Humorist
Ideal Love
Indigestible Digest
Joker
Keep 'Em Laughing!
Khaki Wacky
Laff
Laff Annual
La Paree
Latest Popular Songs
Line Up Detective
Lip Parade
Moron Laughs
Movie Glamour
Movie Play
Modern Sun Bathing
Mystery Tales
National Detective Cases
Navy Romance
Newest Detective Magazine
New Girl Parade
Nippy Stories
Nudist and all Nudist Magazines
Pack O'Fun
Peek
Pictorial Chuckles
Pictorial Detective
Picture Show
Pin-Up Pack
Pin-Ups
Pip
Play
Pocketful Of Pepper
Police Detective
Popular Psychology Guide
Power Plus
Real Detective Cases
Real Fact Detective Cases
Real Screen Fun
Revealing Detective
Saucy Stories
Secret Detective Cases
Sensational Detective
Sex Facts
Show Girls
Smash Detective Cases
Smash Fact Detective
Smiles
Special Feature Detective
Sports Action
Stocking Parade
Story
Strength and Health
Super Sports
Swank
Tales of Army Love
Ten Story Book
Tidbits of Beauty
Timely Detective
Titter
True Crime Detective
Tru-Life Detective Cases
Varieties Cartoon Cavalcade
Vital Detective Cases
Western Trails
What's Cooking
Wheatley Pumper
Wit and Wisdom
Whisper
Who Is Your Pin-Up Girl?
Wink
Yellow Book
Yoo Hoo
Your Figure Beautiful
Your Physique
Zippy Stories

On "Getting Ahead" in the Priesthood

The lethal effects of a false ambition

M. Eugene Boylan, O.Cist.R.

Tradidit semetipsum. This text could be taken as an excellent summing-up of the life and death of Our Lord. It should, at least, be an ideal for the priest, and might well be taken as a constant principle of all his actions and his sufferings and his submissions. And since it was by obedience even to death that Christ delivered Himself, it is by a similar sacrifice of his own will that the priest must follow Him.

In previous articles on humility, on chastity, on detachment from wealth, we have considered some ways in which the ideal of self-"deliverance," of self-sacrifice, can be realized. Obedience would seem to be the next virtue to claim our attention, but we prefer to consider now this self-sacrifice in regard to ambition.

Under the head of ambition we include all those tendencies to the building up of "self" that appear in so many forms: the quest for self-development, for advancement, for a career, for renown, for popularity, for achievement. The motives that lie at the root of such ambitions are many and varied. The pride of life is strong in all of us.

We must make the grade! The natural feeling of inferiority that resulted from our youthfulness makes us seek an assurance of our mature value in successful work, and to this motive there is often added the more morbid driving-power of an inferiority complex, born of a keenly felt resentment of our own limitations.

Society, too, by its example, its standards, its judgments, can cause us to adopt its own outlook and to seek a success to which we can point, even if it be only in the privacy of our own thoughts, with satisfaction and pride. Such urges can, of course, lead to energetic work in our ministry, and that work, *ex opere operato* as it were, can be fruitful. But the fruit is not credited to us, and there is a more excellent way of bearing fruit. And such motives of ambition may even destroy the fruitfulness of our work, for one great danger of all such motives and principles of action is their inevitable tendency to develop self-will and to interfere with our practice of obedience.

Pulling Strings

The man who is determined to seek a "successful" career feels it necessary to take his life into his own hands and fashion it, with foresight and energy, to his purpose. Even

if his position is such that he must conform, externally, at least, to the orders of a superior, he still seeks himself and his own will in that service. Even under a superior, there are various ways of getting oneself appointed and "ordered" according to one's own desires. A hint in the right place, a careful piece of flattery, skillful intrigue and wire-pulling, can do much to that end. We can be "difficult" and unsatisfactory when set at an undesirable task; we can make trouble and so force the hand of authority to put us where we want to be. The technique is only too well exemplified in many branches of modern life.

Now all such policies are quite opposed to the spirit of the priesthood, to the spirit of Christ. We swore obedience to the Bishop at our ordination, and that obedience is something more than a mere avoidance of direct defiance. It is something more, too, than a mere will inside certain limits, outside which we are free to do what we think is our real work and to determine our own activity. Obedience is rather a complete handing-over of ourself, our faculties and our talents to him whom the Holy Ghost has appointed to rule the Church, to be used as it shall seem good to him and to the Holy Ghost. Even though a Bishop is not inspired in commanding, yet we are more than inspired in obeying.

For by obeying, we "abide in Christ." And by abiding in Christ, we are made fruitful, quite independently of the nature of the work which we are ordered to do. For our fruitfulness is supernatural, not natural. And there is no other way of bringing forth supernatural fruit than by abiding in Christ by doing His will in charity.

Sometimes Strange Results

It is quite true that such a life of complete subordination to the appointments and to the policy of another—to say nothing of subordination to the demands of our fellowmen and the force of circumstances—may destroy any hope of our using our best talents in the most successful manner. It may, of course, mean for some men a life of external success, perhaps beyond their merits; but for others—more able perhaps and more brilliant—it may mean a life of uncongenial tasks, performed with little satisfaction and no renown, while their best powers wither for want of the waters of opportunity, and they see someone else applauded for works that they know they themselves could do better. The preacher may have to organize, the organizer may have to teach, the teacher may have to write, the writer may have to serve the sick. Frustration can indeed be written large in the lives of those subject to authority.

To some extent at least such experiences will fall to the lot of every priest, and his eternal destiny and that of many souls

may depend on the way he reacts to it. One can adopt "hedgehog tactics," becoming difficult and even defiant, in the hope of forcing a change. One can perform one's set tasks with a minimum of zeal and energy while devoting oneself to some other work of one's own choice as one's real interest. One can even do worse, and in a spirit of defiance and revolt, plunge into an ever deepening degradation of sin, throwing over the virtue of temperance in one or all of its branches.

And such policy is fatal, both for our own life and those of the others who depend on us. (We must never forget that we are "fathers"; we have a family—2,000, it has been said—depending on each of us for bread.) And one might say that a man who adopts such an attitude ceases in many ways to be a priest. For every priest is taken from among men and is *ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins.* And here is a man, appointed to such a work by the vice-gerent of the Holy Ghost—a man who rebels because he is thereby prevented from living in renown among men, in the things that appertain to himself and to his own glory, refusing to offer up the sacrifice that must be the interior core and principle of all gifts and sacrifices, namely, his own will.

Here is a man, a priest by ordination and therefore another Christ. Christ, however, did not His own will, but came to do the will of the Father Who sent Him, and emptied Himself taking the form of a servant, becoming obedient unto death, even to the death of the Cross. This man, however, comes to the priesthood to do his own will, not that of the Father Who sends him; he wants to develop himself, to avoid the death of obedience—for it is a death— and to escape the degradation of the cross of failure. That is why we say that such a man ceases to be a priest even though the indelible character is stamped on his soul.

These views may seem extreme. So they are. But the priesthood is an extreme thing. It is in fact the fullness of that very extreme thing—participation in the Divine nature and incorporation in Christ—which takes place at Baptism. And the reason why so many of us find something unreasonable and unwelcome in this complete submission is because the view we take of our ordination as priests is not extreme enough. If Baptism be a death to self and to sin, and a resurrection to a complete newness of life in Christ—what is the priesthood? Is there anything in common between the life of the man and the life of the priest? Did not Our Lord say that unless a man deny himself and follow his Master in a daily crucifixion, a daily death, he *cannot* be His disciple?

Those are extreme words, terribly extreme! Yet they are

spoken categorically by the lips of Infinite Truth. And they refer directly and expressly to us priests. And if we are to put such extreme words into practice, no superficial fulfillment is sufficient. We must go down to the root of our self; we must deny our self-will.

That Mutual Indwelling

To cut short the discussion, let us remember that a priest is a branch of the vine. He must abide in Christ, and Christ must abide in him. Note Our Lord's word "abide." It is not merely at peak points in our ministry that He acts in us. He *abides* in us, and we must *abide* in Him. If we remember that every single fruitful act of our lives both personally as Christians, and ministerially as priests, is the work of grace, we shall realize that it is not only when we consecrate or absolve that Christ takes over our faculties—so to speak. Due proportion being guarded, it may be said that in every act of our priestly lives, the agent is as really Christ as it is when we say: "This is my Body," "I absolve thee . . .," for it is God who worketh in us both to will and accomplish.

If then the priest is so completely incorporated into Christ and endowed with the power, it is clear that any pursuit of a career, or any attempt to exploit his own talents, or his own personality, any quest for renown or reward, is a descent from the sublime to the ridiculous. Compared with the sublime talent of Christ's Spirit and Christ's priesthood and Christ's power that is given to the priest, even the greatest intellect and the greatest of natural gifts are but straw. And the case is worse than ridiculous if one's claim to renown is based on one's supernatural success—for that is robbery from God. We might as well claim personal merit for the power to consecrate the Body of Christ as for any other act of our ministry. What have we that we have not received? What have we that is ours? What have we that is not Christ's? We are Christ's, and our life is hid with Him in God.

Obedience Is Essential

It is because we are so completely dependent upon Christ in our priesthood that obedience is so important for the priest. Elsewhere (cf. *This Tremendous Lover;* Newman Bookshop) we have tried to show that obedience is the law of the Christian's life in Christ, inasmuch as it makes us live as members according to the soul of the Mystical Body Who is the Holy Spirit. If this is true of all members, how much more true is it of the priest? In fact, so far from obedience being regarded as an unavoidable difficulty in our work, an unpleasant limitation, an obstacle to be overcome, it should rather be sought and insisted upon as the essential means to the end that our work may be done in Christ, that it may be fruitful, that it may be done by Christ Himself. If we wish to develop and culti-

vate the life of Christ in us, it can only be done by acting according to the will of God as manifested through the recognized channels, especially through the voice of authority, for this will of God is the meat that is the food of Christ in our souls.

This consideration may help those whose zeal for success in the work, even when it is truly apostolic, finds obedience an apparent hindrance. Their best plans are turned down, their initiative is checked, their work is hampered at every turn. It seems so odd! It is not personal success that they are seeking, it is the good of souls. Yet the powers that be, seem to be blind to the situation! So much fruit to be brought forth and gathered if only we could persuade the higher powers to say: "Go ahead, Father!" Yes, but we must not forget that when Our Lord told us that abiding in Him is the one source of our fruitfulness, He added the extraordinary warning that His Father, the husbandman, would prune the branch so that it might bring forth more *fruit!* This pruning action is found in all those official limitations to our activity and zeal. We must then be careful lest our zeal be the principle of its own frustration.

Christ is Our Model

Much more could be written on the subject. It must here suffice to draw attention to Our Lord's example. His whole humanity was completely subordinated to the Holy Spirit; His human will completely subject to the will of God. He emptied Himself, laying down all initiative, all use of His own powers. He summed it up Himself: *I am in the Father and the Father in me. The words I speak to you I speak not of myself. But the Father who abideth in me, He doth the works* (John xiv, 15).

There is our model. If the Son of God can so completely deny His own self, empty His own self, deliver His own self—surely we must go and do likewise—surely we must go and die with Him!

Actually, if only a priest could summon up the courage to see his whole life as a priest as a "delivering of himself"; if he could see each 'phone call, each visit, each demand on his services or on his time, as an occasion to deliver himself, he would be amazed could he but know the fruitfulness of his life! *Unless the seed falling into the ground die, itself remaineth alone. But if it die, it bringeth forth much fruit* (John xii; 24, 25).

Christ gave life to the world by obedience unto the death of the Cross. We are other Christs. We are called "Father," we are placed to give life to souls. We can only do that by dying to ourselves daily, by renouncing all our own will, by putting on Christ. "Let us go and die with Him."

Sermons for 1947

✠*John F. Noll, D.D.* *For the month of October*

Mass and the Holy Eucharist

OCTOBER 12

There is no relationship so intimate as that which exists between the death of Christ on the cross and the Mass, and every Catholic should keep that fact in mind. The Mass and the Holy Eucharist are indissolubly linked with the death of Jesus.

(1) In the order of time the Mass came first—but only by a few hours. However, in the order of significance Christ's death came first. The interrelationship is expressed by the Evangelists and by St. Paul. One timing the Institution of the Eucharist as a Sacrifice and Sacrament writes: "On the day before He suffered"; St. Paul times it by saying: "The same night in which He was betrayed."

The Holy Eucharist was given as an expression of the permanency of Christ's infinite love. He did not prove His love merely by "laying down His life for His friends," but by determining to remain with men "all days" and to effect with every follower an intimate personal union.

At the Last Supper Communion, according to Jesus' own words, the Apostles received the very body which would be "broken" on the cross, and the blood which would be "shed" the next day. Then He commissioned them to repeat "until I come" what He had done, namely, to offer Him in the unbloody Sacrifice of the Mass.

At every Mass and Holy Communion we participate in the fruits of Calvary. It becomes "our sacrifice" as well as that of the priest.

St. Paul reminds us that in receiving we commemorate the death of Christ. His words are "as often as you shall eat this Bread and drink the Chalice, you shall show the death of the Lord" (I Cor. XI, 26).

Our supernatural life springs from the death of the Son of God. That is why Christ Himself pronounced those significant words "unless you eat the flesh of the Son of Man and drink His blood, you shall not have life in you" (John VI, 23).

(2) Since God must be honored infinitely every day if He would be honored adequately, the Last Supper inaugurated a daily New Law sacrifice, referred to by Christ Himself as the New Testament "in My Blood."

After Christ observed the Old Testament Pasch with His Apostles, the table was cleared of the remains of the Feast of the Passover, and never again would that 2000 year old feast be observed by His followers, be-

cause "Christ, our Pasch, is sacrificed" and the "old leaven" would no longer have significance. There would be a *new Pasch,* consisting of the very body and blood of the Savior Himself. To share it with His apostles gave Jesus great joy: "With desire I have desired to eat *this* Pasch with you before I suffer" (Luke XXII, 15). "Take ye and eat, this is My Body, Which shall be *delivered for you*"; "this is My Blood of the *new* and *eternal* Testament, which shall be shed for you."

Christ's followers down the ages should enjoy the same privileges as His original disciples. Through the Mass Christ could be a "priest forever" and his followers could "proclaim the death of the Lord" by "eating this bread and drinking this cup" (I Cor. XI, 26).

(3) There is a very close analogy between the physical life of the body and the supernatural life of the soul. Both must be sustained by food, the body by material food and the soul by spiritual food. Just as prolonged fasting results in the weakness of the body, and even in its death, so infrequent feeding of the soul with the special divine food provided for it by Christ, must also result in spiritual weakness, inactivity, and, as experience teaches, in spiritual death.

Since the priest offers the Last Supper sacrifice daily, communicates daily, it is the mind of the Church that all the faithful, for whom it is not too inconvenient, should participate in the daily sacrifice, and receive the divine food daily.

Since the only petition in the Lord's prayer, which is given a material interpretation, is that which reads: "Give us this day, our daily bread" is it not likely that Christ had principally in mind the Bread of Heaven, the bread of the soul?

In their long journey to the Promised Land, God sent to the Jews a miraculous bread which was a figure of the Holy Eucharist. It was called Manna. The Bible refers to it as "bread of Heaven."

Conclusion: On our journey to the eternal promised land, and particularly in these days of excessive worldliness, we need the most strengthening spiritual food available. Even if we did not need it, should we not want it? If we have hitherto not sufficiently appreciated the love of Christ, Who gives Himself, should we not recognize our heartlessness, and approach the Divine Banquet Table frequently—always motivated by love?

The Church Must Be a Missionary

OCTOBER 19

The Church received orders from her Master "to preach the gospel to every creature," to "make disciples of all nations."

Therefore her chief mandate is essentially missionary. No whole nation from the days of the Apostles ever received the Christian religion except from Catholic missionaries.

(1) Before his death St. Paul was able to say that the faith had been preached throughout the world. He meant, of course, the little world now known as the Middle or Near East, embracing Palestine, Syria, Asia Minor, Turkey, Egypt, other parts of North Africa, Greece, islands in the Mediterranean, and Italy.

Tacitus, who lived at the time of St. Paul, speaks of the Christian community in Rome as "a great multitude." Tertullian, who lived early in the second century, speaks of the great number of Christians in Africa.

Before the year 300 the faith was quite well established in Spain and Christians were persecuted in Britain under Diocletian.

It would take too long to recite the story of the conversion of England, Ireland, France, Germany and the other countries of Europe, but in the year 1000 every nation of Europe was Catholic, and most of its kings and queens were saints.

But the Mohammedans supplanted Catholics in much of the territory first evangelized, so that North and Central and South Africa are now mission territory, as are also India, China, Japan and some of the islands of the Pacific.

Before the late war conversions were being made at the rate of 150,000 a year in the Belgian Congo, and nearly as many people were converted in China.

Some of the countries of Catholic Central and South America are missionary in the sense that they lack priests and sisters to accommodate the people and to instruct the children.

(2) Vocations to the missionary priesthood and sisterhoods are more numerous today than ever before. We would naturally expect Divine Providence to supply the means necessary for so huge a work, but it is still our duty "to pray to the Lord of the Harvest to send laborers into His vineyard." God wants those who have the faith to show their personal appreciation of it by doing all they can to promote it both at home and abroad.

Foreign missionaries dedicate their entire lives to the spread of the faith among people with whom they have never had an acquaintance. They make personal sacrifices which the average Catholic does not realize. Not only do they leave home and relatives and a prosperous country without any assurance of ever coming back, but they endure great hardships and, in some areas, violent persecution.

The least, then, the laity can do is to follow them with their prayers and with financial support, most of which is gathered from the faithful of the world on Mission Sunday, which is this third Sunday of October. Additional support comes from an-

nual memberships in the Society for the Propagation of the Faith. Such formal memberships, accompanied by rich spiritual blessings, are given in return for $1.00 offerings, 60% of which goes to promote the faith in foreign fields, and 40% in mission territory under the flag of the United States, including Alaska, Puerto Rico, Hawaii and the Philippines.

I hardly need to tell you that it requires far less to support a Catholic than a Protestant missionary, because ours are unmarried and live a community life. The Protestant churches spend many times more than does the Catholic Church on foreign missions, but their achievements are far smaller.

(3) There is much mission territory in our own country. In few states of the south and east of the Mississippi do Catholics number more than 3% of the population. Then west of the Mississippi, from the Rio Grande to the Canadian border, except in a few states, Catholics are widely scattered. Priests must care for eight or ten missions from their place of residence, where they often do not even have a home. These are supported by the 40% of the annual membership in the Society for the Propagation of the Faith and 40% of the annual Mission Sunday Collection, and to a great extent by the Catholic Church Extension Society, which has built more than 1000 chapels for people who previously had to go fifty and sixty miles to attend Mass.

About one-third of all the Indians in the United States are Catholic, and many of the children must be reared in Catholic boarding schools supported, in part, by the collection for Indians and Negroes on the first Sunday of Lent.

The Bishops of the southwest have a big problem in furnishing churches and priests for 2,000,000 Mexicans.

The Missionary Catechists of Our Lady of Victory and a few other religious societies of women instruct more than 100,000 Mexican children who have not the advantage of a parochial school. It is common for the Missionary Catechists to instruct children in twenty-five or thirty missions from one center for which work, of course, they need automobiles.

Conclusion: If it be true that people make great sacrifices for the things in which they have the greatest interest, then they should not only contribute generously to the annual Mission Collection and enroll themselves in the Society for the Propagation of the Faith, but should do something on their own initiative to spread it abroad. We should pray that the labors of missionaries may be richly rewarded by conversions in large numbers; and more young people should think of consecrating their lives, as apostles of Christ, whose way of salvation is through His Church.

The King of the Kingdom

OCTOBER 26

In the Collect of today's Mass, dedicated to Christ the King, the Church prays as follows:

"O Almighty Everlasting God, Who hast willed to restore all things in Thy beloved Son, King of all the world, grant in Thy mercy that all the families of nations, torn asunder by the wound of sin, may place themselves under His most gentle rule."

(1) If Christ came into this world to found a spiritual kingdom, evidently He is its King. His coming as King was foretold by prophets in the Old Law, and David proclaimed that "all nations would be given to Him as an inheritance." He was to rule those nations as "the Prince of Peace."

When the Archangel Gabriel, in the name of God, appeared to Mary with the message that she was chosen to be the mother of the long-awaited Redeemer, he referred to Jesus as a king and declared that His kingdom would be eternal (Luke I, 33).

When Pilate asked Christ whether it was true that He claimed to be a king, He answered in the affirmative, but noted immediately that "My Kingdom is not of this world" (John XVIII, 36).

In the Nicene Creed, we profess belief in Him as a king "of Whose kingdom there will be no end."

St. John tells us that it was through the Son of God that "all things were made." The world, therefore, belongs to Him under the title of Creation; it belongs to Him under the title of Redemption. He assumed that it belonged to Him when He directed the Apostles to go and make disciples for His cause in all nations.

There was a time, near the year 1000 A. D., when kings and queens and princes recognized the Kingship of Christ and His universal sovereignty. In fact many of the kings and queens of that particular era are now canonized saints. If we had had such civil rulers during the last half century there would have been no World War One or World War Two.

(2) Before His return to Heaven, when Christ promised to send the Holy Spirit to vivify His Church supernaturally, He reminded the Apostles that His enemy sought to rule the people of this world and called him the "Prince of this world." It is this enemy of Christ who has been in power for many decades. His cohorts and his followers are a hundred times more busy today to strengthen his rule than the followers of Christ are to overthrow him. No more shameful situation could be imagined.

St. Augustine in the 5th century, and St. Ignatius in the

16th, thought of the world as divided into two kingdoms, one ruled by Satan and the other by Christ.

In the gospel of Pentecost, Christ, after referring to the Spirit of Truth, also noted that "the prince of this world" (the devil) had already come. History records the antagonism between the spirit of the world and the spirit of the Church, between ambitious worldly-minded civil rulers and the Popes, the imprisonment or banishment or martyrdom of the representatives of Christ and of His Church, the temporary triumph of Satan and the always ultimate victory of Christ. We live in a day when Satan is having a glorious rule, and we are paying for it in taxes, in military training, in the prevalent confusion in the world, in the uncertainty of the future and in a hundred other ways.

Satan must be dislodged from his throne, and the world reconquered for Christ the King if we would have peace in the world, and a reign of justice.

(3) The kind of kingdom which Christ desires to govern on earth through His personal Vicar is well portrayed in the Preface of this feast. In this Preface our prayer is directed to God the Father "who hast anointed that Son, our Lord Jesus Christ, the eternal High Priest and the King of all things" that "He might deliver into the hands of Thine unbounded Majesty an eternal and universal Kingdom, a Kingdom of truth and life, a Kingdom of holiness and grace, a Kingdom of justice, love and peace." Is there any person on earth, not a servant of Satan, who would not subscribe whole-heartedly to that prayer? All who do so subscribe should express their loyalty to Christ our King by making their sentiments known to representatives of the civil rulers who, according to Holy Scripture, have their authority only from God.

In the Epistle of the feast we read: "It has pleased God . . . that through Him He should reconcile to Himself all things, whether on the earth or in the heavens, making peace through the blood of His cross."

Conclusion: On this the Feast of Christ the King, let us, therefore, not only pray that His "Kingdom may come," but let us resolve, as soldiers in His army, to win religious and moral and spiritual victories for Him. Let us make known to those who rule over us in a temporal way, that they do not represent us if they themselves will not recognize the sovereignty of Christ and of His law.

The Communion of Saints

NOVEMBER 2

Christ's Kingdom, the Church, extends into the other world, because those who had belonged to it on earth and died as living

members of Christ's body either enter His Kingdom of glory directly, as did the martyrs, or they enter it after their souls will have been purged in Purgatory from lesser sins and from temporal punishment due to forgiven grievous sin.

We refer to the members of Christ's Church in Heaven as the Church Triumphant, and to those in Purgatory as the Church Suffering.

(1) There is close active association between the members of God's Church on earth—the Church Militant—the members who are in Purgatory and the members who are in Heaven; an association whereby they can be of mutual help to one another. We refer to this doctrine as "the Communion of Saints" in which every Christian professes belief in the Apostles' Creed.

Non-Catholics who make this profession through the Creed do not know what it means. The word "communion" here means a "common union" of all who did not sever their connection from Christ's Kingdom on earth by apostasy or heresy, or who did not die unworthy of admission into either Heaven or Purgatory. In God's Kingdom on earth every member can pray for the other, and can pray for the souls of their suffering brethren in Purgatory. The souls in Purgatory, who cannot merit for themselves, can pray for their brethren on earth; and the saints in Heaven can pray for us who are still struggling against many odds for the final victory of life.

(2) Most Protestant religions teach that one takes Christ as his personal Savior and trusts in His merits, whereby he is actually saved or fails in that respect and is lost. Hence, they say, there is no room for Purgatory. They disregard the practice of praying for the dead by God's people in the Old Law, and the tradition of the Christian Church throughout all the centuries up until the sixteenth century revolt. Prayer for the dead implies a belief in a place of temporary punishment in the other world, whether it be called by the name of Purgatory or not. The Protestant claims that the Bible does not use that word anywhere.

We might answer that the Bible nowhere uses the word "Bible," or "Trinity," or other words by which we express belief in certain Christian truths. We refer to the coming of the Son of God as "the Incarnation," to His sacrifice on Calvary as "the Redemption." In other words we give names to fundamental doctrines when these facts of religion are not mentioned by a specific name.

We call the place of temporary suffering Purgatory because the souls detained there are "purged" before their entrance into the Church Triumphant, into which "nothing defiled may enter."

(3) There is nothing more

consolatory in the Catholic religion than the teaching that near relatives and friends may be assisted by their dear ones on earth. If you have ever attended a wake at a non-Catholic home, you must have been impressed, if not shocked, at the absence of prayer on the part of those who call to express their condolence to the family.

The early Christians prayed to the martyrs recently executed. The catacombs in which these early Christians worshipped carry abundant evidence that the faithful on earth kept up intimate communication with the saints in Heaven.

David, who lived 1000 years before Christ, spoke in behalf of the Jews when he said: "God is glorified in the assembly of His saints." Why should He not be, since they lived for Him as His "most dear children," remaining closely united to Him by the faithful observance of His laws, and are now associated with His angels in the Church Triumphant. For that reason we honor rather than dishonor God when we love the saints and pray to them. We do not go to them, of course, as we go to Christ, as "the one Mediator by redemption between God and Man." We go to them as we would go to another here on earth to ask for prayer.

Conclusion: Christ tells us, through St. Matthew, that "where two or three are gathered together in my name, there am I in the midst of them." Who, more influential, could be gathered together with us in prayer than those who are now in Heaven with Christ, and many among whom shed their blood for Him?

Resolve to keep in constant touch with those members of the Church who are in Heaven or in Purgatory. Remember that your destiny is identical, and that they, having once lived here on earth, know how to sympathize with your trials and struggles and temptations.

Homage to a Great Composer

Pope Pius XII granted a special privilege for the burial of Manuel de Falla, noted Spanish composer, in the crypt of Cadiz Cathedral. Before his death, the great musician provided that the inscription on his tomb is to read: "Honor and Glory Are of God Only." The funeral services were conducted by the Bishop of Cadiz, the Most Rev. Tomas Gutierrez Diaz. As the remains were lowered into the vault, Bishop Gutierrez dropped a handful of soil, brought for the occasion from the shores of Santi Petri which furnished the inspiration for "La Atlantida," one of the composer's works, and another handful from Carmen in Granada, where his home was.—**The Catholic Choirmaster.**

Book Reviews

God's Own Method by Aloysius McDonough, C.P., The Sign Press, Union City, N. J., 1947., pp. 160, $2.00.

It is God's method for teaching the vital knowledge of Himself that forms the central theme of this little book. That method, the author insists, is chiefly self-revelation by means of His Incarnate Son—especially through the Passion; and it is to the Crucified Christ that most of the chapters here are devoted. Knowing God through His Crucified Son and loving Him consequently and therefore following the path He has trodden through time and space—that is the essence of the divine pedagogy; so knowing and loving, men live the Christ-life.

The core of the treatment one may sum up in the author's phase: "as we love, we live." The Passion shows Our Divine Lord as eminently loveable; it is therefore the most forceful instruction in the science and the art of Christian living. That is the theme the author pursues throughout the series of chapters that make up his book —distinguished more for modern parlance and striking metaphor than for elegance of diction or polish of style.

For instance, the author says the human race after the Fall badly needed a "**blood transfusion.**" That is striking and nobly expressive and accurate; to go on to say the Sacraments are the seven arteries into which the blood is poured leaves something to be desired, however.

The author assumes, too; for instance, he is quite certain that the Holy Shroud of Turin is authentic. It is not fair, however, to ignore the argument ex contra and make the relic the basis of argument and proof of details of the Passion.

He is also sure, says so in just so many words, that Pilate died a suicide. Maybe he did, maybe the present author knows he did; but to some of the rest of the world it is not so certain.

These are details, after all; and they do not vitiate the main stream of the book's argument, that the Passion reveals the loveableness of God supremely, and hence is the heart of God's own method of teaching men to live lives according to the divine plan for their eternal salvation. That thesis the author presents and argues with more than average force of conviction and persuasiveness.

—F. J. Mueller

Holy Week in Large and Small Churches, by the Rev. Lawrence O'Connell, Bruce Publishing Co., Milwaukee, 1947, pp. xviii & 332, $3.75.

Unfortunately we received this excellent little manual too late to call it to your attention in time for Holy Week. But note it for next year. It meets ideally the requirements of the busy pastor and will save him hours when he needs them most. Typical of its practicality is the list of things one must have on hand and helpful suggestions as to where to place them most conveniently.

Introductio ad Codicem, by Udalricus Beste, O.S.B., J.C.D., (Editio tertia), St. John's Abbey Press, Collegeville, Minn., 1946, pp. 1024, $8.00.

St. John's Abbey Press has just brought out a third edition of this

popular work. The first edition appeared in 1938 and rapidly established itself in seminaries and universities. Its author, formerly a professor at St. John's, is now rector of St. Anselm's in Rome and a consultor of the Holy Office. The work in its second edition was called "the best manual of Canon Law now available to students in this country" (The Priest, March 1945). The third edition is substantially the same, amended and brought up to most recent date.

The Natural Law, by Heinrich Rommen, translated by Thomas R. Hanley, O.S.B., Ph.D., Herder Book Co., St. Louis, 1947, pp. 290, $4.00.

Father Hanley, translator of Leclercq's now standard **Marriage and the Family**, has rendered a great service in making this work available to a wider public. Rommen's **The State in Catholic Thought** appeared in 1945 and soon won an appreciative audience. **The Natural Law**, we dare say, will do nothing to tarnish his growing reputation in this country. A well-known scholar in his pre-war Germany, he now holds the position of professor of political science in St. Thomas College, St. Paul.

Because of the immediate past, our environment, the author tells us (p. 39), is "once again more favorable to the idea of the natural law." Recent wars and their entail "have brought men to recognize more and more openly the questionableness of a philosophy without metaphysics, of an epistemology without certainty of the truth, of a jurisprudence without an idea of right."

Dr. Rommen's exposition of the nature of, and the need of the recognition of, the natural law is more than adequate. We wish it a wide audience both among Catholics and among non-Catholics. A world of special commendation to the translator also for the smooth readable text and an abundance of helpful references for further reading.

Marriage and the Family, by Edgar Schmiedeler, O.S.B., McGraw-Hill Book Co., New York, 1946, pp. 273, $1.80.

This volume from the pen of the indefatigable Director of the Family Life Bureau of the National Catholic Welfare Conference is admirably adapted to fulfill its primary purpose, viz., to serve as a text for a general course on marriage and the family in Catholic high schools. The author is firmly convinced of the desirability and even, under contemporary conditions, of the necessity of such a course on the high-school level, and he has done something about it.

Eminently equipped for the task by his numerous books and articles in the field, as well as by his present position, Dr. Schmiedeler has provided Catholic high schools with a first-rate instructional tool. In its treatment of modern problems of marriage and family life, it skillfully combines sociological realism and thoroughness with Catholic idealism and profundity. It contains numerous elevating pictures, and each chapter is followed by a list of activities and of selected readings. Indeed, so saturated is the volume with religion in the best sense of the word that, for lack of a place in the ordinary credit-slanted curriculum, it could be employed to great advantage in a religion class of the senior year.

An amusing slip has occurred on page 81. A certain professor and his wife, surrounded by six children, are pictured as proud parents of a large family. Unfortunately, the favorable impression is somewhat marred by the fact, apparently unknown to the author, that all six are adopted children.

—Thomas R. Hanley, O.S.B.

The Shakespeares and the "Old Faith," by John Henry de Groot, King's Crown Press, New York, 1946, 258 pp., $3.00.

Hamlet Without Tears, by I. J. Semper, Loras College Press, Dubuque, Iowa, 1946, 107 pp., $1.50.

Was Shakespeare a Catholic? At this late season one wonders much whether the question of the Elizabethan dramatist's religion will ever be solved beyond the probability of further doubt. The evidence of his Catholicism is rather impressive. John Henry de Groot musters the conglomeration of data, and adds to it a sturdy galaxy of his own. He shows that the bard was brought up in Catholic surroundings, that his father was aligned with the "Old Faith" (as the Spiritual Last Will and Testament of "John Shakspear" indicates), and that the poet's writings evince sympathy and affection for the Church of Rome. "Catholicism in Shakespeare's Writings," the final chapter of Mr. de Groot's study, is an excellent critical analysis of the playwriter's belles-lettres on this subject, bringing with it new and important lighting for evaluation.

Along the same line of thought is the Rev. Dr. I. J. Semper's Hamlet Without Tears. Father Semper, who treats only the Hamlet play, considers it the most religious drama in the Shakespearean canon. He contends that Hamlet, though a prodigy of the Renaissance milieu, is strongly affected by the medieval notion of sin and its lamentable influence on men's day-to-day lives, and therefore takes for his dogmatic and moral criteria the philosophy of St. Thomas Aquinas. "The Thomistic Hamlet" might have been an appropriate title for his study. Its present caption means that there are no tears to be shed over dusty scholarship with its even more dusty footnotes cluttering up the text—however, the author does call on many sources, but he graciously relegates his references to the rear of the book.

"The Purgatorial Ghost," the key chapter to the volume, proves that the notable Shakespearean specter emanated from the Catholic doctrine of Purgatory, that he came on a mission of divine vengeance. The corroborating evidence from Aquinas for the "mission of divine vengeance" is startling; it would be something akin to giving away the surprise ending of a short story or a play to tell about it here. Of particular interest to priest readers is the chapter "The Medieval Element," which takes up Thomism in detail and fits it into the pattern of the play.

—Raymond Roseliep

"If I were to meet at the same moment one of the Blessed come down from heaven and a poor priest, I should go first to the priest in order to honour him, and I should hasten to kiss his hands because they handle the Word of life and are something superhuman."—St. Francis of Assisi.

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(Continued from Page 726)

of ransoming captives from the Moslems?

Our pages have carried a few beefs from service chaplains, but they have been nothing compared with the oral reports that come to us. It comes to this, that life for the priest in the service is a maximum of temptation plus a maximum of opportunity. En dilemma: The services need chaplains and too few of us feel rugged enough, in one way or another, to stand the gaff.

We can imagine the Diocesis Castrensis set up with its own seminary, training hand-picked volunteers. Pastoral Theology and Homiletics would be focused on the special problems of the service. Spiritual Readings and direction would prepare the candidate for the temptations proper to his chosen calling. There would be a program of gymnastics and drill. Everything would center on producing a good tough priest, equipped to hold his own against pressure of every description.

It's only an idea, but it seems very logical to us . . .

Secular Education—Some Years After

WE are grateful to David Goldstein of the Boston **Pilot** for calling to our attention a neat little article in a recent issue of **Integrity**, "Secular Education—Some Years After" (June, 1947). The author, a graduate of Wellesley, confirms what Catholic educators have been trying to get across for eons. Perhaps her authority, after personal experience, will help us expose such schools for what they are worth.

"It cost my father $1000 a year for four years," she moans, "not to reckon the cost of unlearning what the teachers taught me; but you can't add that because it was largely a spiritual cost." She learned a perversion of the Bible, a travesty of religion, and a "set of erroneous convictions." She was un-fitted for the world of reality, mal-educated, warped, and robbed of her inheritance, armed with, among other things, "fourteen reasons why Christ wasn't divine, according to the Gospel of St. Mark . . ."

We concur with Goldstein's suggestion, although nothing may ever come of it, that "a reprint and circulation of the article would help to keep Catholic parents of prospective college girls from 'extinguishing the sacred flame of Faith' in their daughters by sending them to secular institutions of learning."

Julie

Julie, our model housekeeper, drawn (we fear) to life, has gone over very well. We are glad to say that we'll have some more sketches from the life of this uninhibited old maid, or to be more elegant, and with Hawthorne, this "time-stricken virgin." We have been asked who is the artist—a question that left us as embarrassed as one of Julie's victims till recently. You see we didn't know who the artist was, ourselves! We got the first sketches over two years ago from the kindly editor of **Perpetual Help** magazine. Only the other day we finally got the light out from under the bushel: Julie's creator is Fr. Harry Has-

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selberg, C.SS.R., now stationed in Maricao, P. R. Can't say yet whether a new Julie is aborning—maybe with long heavy gold ear rings and the Latin manner, after Carmen Miranda. And we are just as curious as you are . . .

In Retrospect

THE fuss made over Lecomte de Nouy's **Human Destiny**, pro and con, calls to mind an able study of the writer's work which appeared in **The Priest** long before his latest book was englished. It was in October, 1945, that Msgr. Hauber of St. Ambrose' (Davenport, Iowa) presented his analysis of de Nouy's thought in an article entitled "A Challenge from Outside the Fold." We refer you to it again. You can reread it with profit, particularly in view of current comments. We have at hand, in fact, a review of it which appeared in **The New Leader**, dismissing it with "Pseudo-science as a guide." The reviewer is Ernest Nagel, no small potatoes at that, but an old timer now in his fundamental outlook. Nagel takes up the cudgels (just where one would expect) to belabor the notion of final causes, "those ancient asylums of ignorance."

If you are interested in going a little further into the subject, may we recommend a few pages from Gilson's brilliant **God and Philosophy** (Yale University Press) particularly his last chapter "God and Contemporary Thought," particularly (again) this remark: "Why should those eminently rational beings, the scientists, deliberately prefer to the simple notions of design, or purposiveness, in nature, the arbitrary notions of blind force, chance, emergence, sudden variation, and similar ones? Simply because they much prefer a complete absence of intelligibility to the presence of a non-scientific intelligibility."

Strong Men Faint

IT has been several years since we had all the fuss over a clinical film "The Birth of a Baby"—1938, to be exact. The film, whatever its merits, was designed to lessen infant mortality. We don't remember much about it now, but **Life** magazine reproduced parts of it, we recall; and promptly got itself banned in a number of cities (probably including Boston); and Eleanor Roosevelt said "I never think that honest things are bad"; and some half dozen congressmen went on record as being against sin; and a great deal of fun was had by everybody.

Anyway, "Birth of a Baby" showed up again recently in England at a London West-End theater. Four persons fainted at one performance, eight at another, six at another. Said a perspiring usher, "It's been like this ever since the film opened; forty a day keel over sometimes . . ." Men seem to have been the weaker sex—one casualty was a Scots Guardsman, with service ribbons from Germany and Italy. Another was a newly-wed, but he claims to have been caught by the weather rather than by his own situation; "It was nothing but the heat," he protested; "I'm going back to see the rest of it."

"It's embarrassing, that's why people faint," said a midwife. Her guess is worth more than ours no doubt. So we'll let her have the last word.

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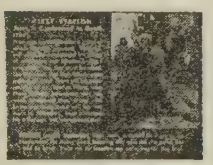

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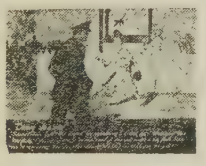

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Criticism of the Confraternity Version

Editor:

I have read Msgr. Newton's interesting review of "Four Current Versions" of the New Testament, in the June issue of **The Priest** and questions fill my mind about the Confraternity version and Msgr. Knox's translation. It is hard to understand the aversion of these translators for the sacred word "Calvary" and there is not even a note, so far as I have been able to find, in either version explaining the compelling reason for changing "Calvary" to "the place of the skull," or "Golgotha." The Westminster Version in the volume on St. Mark has a foot-note on its change of "Calvary" to "the place of the skull." It says on xv. 22, "'Golgotha,' the Aramaic form of the Hebrew **gulgoleth**, 'a skull' (in Latin 'calvaria,' whence our 'Calvary')." We are told that the hierarchy of England and Wales have declared Msgr. Knox's translation the official version for those countries. In the United States the Confraternity Version is widely used but is not (yet) official. Though we have only an academic interest in "The Revised Standard Version of the New Testament," put out by a committee working in the name of forty Protestant denominations, it is curious that it, too, substitutes the word "skull" for "Calvary."

Perplexing for the Laity

The question that disturbs me is what is going to happen to all the Christians who devoutly read these various translations, and no earlier versions? They will, presumably, hear the word "Calvary" in sermons and will see it in prayer books and in other spiritual books and lives of Christ. What will they make of it? Will they not ask: "Where did this name 'Calvary' come from?—it is nowhere in my New Testament"?

The Confraternity Version is based on the Latin Vulgate. Msgr. Newton tells us this. Certainly the Vulgate has the phrase "Calvariae locus" in Matthew and Mark, "Calvariae" in Luke, and "Calvariae locum" in John. If there were some overpowering urge for verbal accuracy that drove all recent translators to put these phrases in good old solid English "skull," or "place of the skull," why, in the name of consistency, did they not do the same with the name "Peter"?

Why Not "Rock" For "Peter"?

How many weary arguments with controversialists who want to throw overboard our Petrine claims, would have been avoided if our translators had taken the Aramaic "kepha" and the Greek "Petros" and had given us the good English word "rock," instead of "Peter" for the Prince of the Apostles? How compelling the text in St. Matthew would be if we read: "Blessed art thou, Simon Bar-Jona . . . and I say to thee that thou art Rock and upon this rock I will build My Church" (St. Matt. xvi. 17-18).

Msgr. Newton says, further: "And then, while it [i.e. the Confraternity Version] held rather closely to the English style of the familiar version, in order to disturb the reader as little as possible,

Correspondence

the revision eliminated everything distinctly archaic" (p. 427).

As an illustration of this, consider one verse in Acts where, in the Challoner, we read: "And being hungry he [Peter] was desirous to taste somewhat, and as they were preparing, there came upon him an ecstasy of mind" (Acts x. 10), and then see what the new version has done to this dignified and beautiful sentence: "But he got very hungry and wanted something to eat. But while they were getting it ready, he fell into an ecstasy."

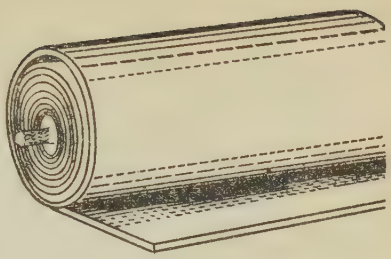
Maybe, as we read on the same page 427 of the June issue of **The Priest**, this was carrying out the intention of the translators "to adhere wherever possible to the diction, style and rhythm of the Challoner version"! When I was a boy in school, we were warned that the verb "to get" was not an elegant word and should be avoided unless it was necessary to use it.

One definitely encouraging note to Msgr. Newton's review was right at the head of the page: "The definitive English version is still lacking." May we devoutly hope that when the "definitive" version is attempted, someone will be found somewhere in this wide land of ours who knows something of the Greek and Latin versions and who, at the same time, can write dignified and correct English that will preserve the beauty, grandeur and sublimity of the Sacred Text.

Joseph I. Malloy, C.S.P.
St. Paul's Church
New York City

Comment on the Above

We are grateful to Father Malloy at least for illustrating in this



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letter one of the points made in my article published in the May issue of The Priest. Any new English version of the Scriptures will be judged first of all on its style (even by priests), and the norm of judgment will be the individual's taste.

Witness the term "Calvary." It gives as a proper name what was intended merely as an interpretation of the word Golgotha; and there is no excuse, not even the one suggested by our correspondent, for retaining it. There is no parallel with the term "Peter." That is a proper name from the start.

Witness again the correspondent's preference for the reading of Challoner in Acts 10, 10. Some may agree with him; the majority should not. We should reconcile ourselves to the fact that no vernacular version of the Scriptures will satisfy everyone. How well St. Jerome knew this!—Wm. L. Newton, S.S.D.

Offers Services

Editor:

I was very happy to read Father G. Weber's letter in the "Correspondence" section of the July issue. I, too, receive many requests for Mass stipends from needy priests and they all ask me to send packages instead of the money. Something like what Bishop Muench mentions in his letter. I always buy such things as material for cassocks, shirts, shoes, overshoes, etc., pack them together and send them. Of course, I do this only on a small scale because I do not have many superfluous stipends. The priests that did receive such packages were very much satisfied.

Father Weber expresses this

Correspondence

"wondering whether it would be possible for some agency or someone to sort of act as a clearing house for stipends for our brothers in Europe."

I know many priests personally in Hungary, that forgotten and neglected but very strong Catholic country. If it could be arranged, I very gladly would act as "a clearing house" even if it involves a lot of work. I sent over 150 packages out of my own resources. I bought the "ingredients," sewed them up and shipped them, which would indicate that I do not mind the work part of it, especially when priests write that they "are walking about in rags."

I offer my cooperation to anyone who is interested in helping needy priests in the above way, if it meets with the necessary approval.

Sincerely yours in Christ,
Stephen Vidoczy

Sacred Heart Hospital
Norristown, Pennsylvania

"A Little Learning"

Editor:

WE submit a question that we think of interest in that it shows how the laity are reading up on moral principles in theological books to draw comparisons—apparently to justify them in the violation of laws. This particular lay person debated the validity of birth control from this comparison **Moral Theology**—Rev. Heribet Jone, O.F.M. Cap. (translated by Rev. Urban Adelman, O.F.M. Cap., Newman Bookshop, Westminster, Maryland).

On page 148, etc.—"Co-operation in the publication of books, etc.

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inimical to faith and morals . . . co-operation in immoral shows, etc. are permissible for extremely grave reasons. Clerks in drug stores may—to keep their positions —sell contraceptives, etc." But, argues the worried Catholic, impurity is taught by the Church to be wrong in itself and, therefore, never allowed even in the slightest manner. And, if for mere financial reasons, a person may do the above things, why are Catholics not allowed for greater reasons of health (delicate women for instance) and domestic harmony, exceptions also?

The same party further argued that Catholic judges and lawyers—for the sake of financial success—may work upon and decide divorce cases, although God has said decisively—"Whom God has joined together, etc." Here again, repeats our debater, is a matter essentially wrong in itself, just as much as is birth control and impurity.

Here we seem to have a line of argument that may be sought after by many Catholics to justify their sins. We would like a good discussion of the above in the excellent pages of The Priest. We often wonder if it is so advisable to let moral theology books reach the laity. Their background is not solid enough to handle moral principles and applications, as is the priest's. There are a few exceptions: but is it wise to put such books up for general sale? We may be wrong. Please correct us if we are in this viewpoint.

Sincerely in Christ,
John F. Welsh
Manasquan, New York

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German Gratitude

Editor:

LAST week I received a letter from Msgr. Albert Buettner, Frankfurt/Main, Germany, written on April 30. In this letter Monsignor acknowledged the receipt of a set of Breviaries, which I had sent him as soon as the mail accepted printed matter for Germany. The Breviary was the donation of a Chicago priest, who had sent it to me last fall with the request to forward it to Msgr. Buettner; but the mail accepted books for Germany only a few months ago.

I here enclose a literal translation of the letter of Msgr. Buettner. If you will kindly publish this letter in your valuable journal, no doubt many a priest will appreciate this information.

Yours sincerely in Christ,

Gerard Esser, S.V.D.

Techny, Illinois

Gruess Gott!

A few days ago, we had the privilege of receiving from you a parcel, which, to our greatest joy, contained a Breviary. By sending us your gift you have had in mind not only the spiritual need of our confreres in Germany, but also their material plight; for, in one of the volumes, there was a dollar bill. I wish to thank you most heartily for your kind gift which will enable us to offer great joy to a priest who has been expelled from his home in the eastern part of the country.

Many of our priestly confreres from the East, who were driven from their rectories within a few minutes' notice, have not been able

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to take along the most necessary supplies for their daily needs. Thus they came to us having in their possession only what they were actually wearing on their bodies. Many of them still succeeded to save the Blessed Sacrament before their sudden deportation; many, however, by doing so, lost their lives. At present a great number of them are living in the Diaspora, where they give their spiritual ministrations to Catholic fugitives who are scattered over large areas in Protestant sections of Germany. Many of them are without chalices, vestments or other equipment for their priestly functions. They also are without the most necessary books and the call for Breviaries is particular urgent.

There is no need for long deliberations as to whom I should send your gift, for in these last weeks a great number of requests for Breviaries have been accumulating on my desk. To our greatest regret, however, we are far from being able to heed all those appeals. Thus I pick at random any of these requests. Whoever may be the recipient of your gift, be he a priest who has recently returned from a camp of prisoners of war, or a confrere who has been banished from his home in Silesia, in the Sudeten, in East Prussia or in the Balkans, everywhere it will cause the greatest joy.

Thanking you again for your kind help in our need and distress and wishing you and all our benefactors the Lord's choicest blessings, I am

Yours gratefully in Christ,
Albert Buettner

Frankfurt-Main, Germany

Correspondence

Wants Used Books

Editor:

We have received an urgent appeal for books from Father Geraldo Tangelder, Rector of San Nicolas College, Surigao, P. I., in connection with the Catholic Intellectual Apostolate (CIA).

As you know, the purpose of the CIA is to counteract the influence of Protestant institutions and State schools. Due to the great loss of materials, especially books, many mission schools may be forced to close by order of the government, which has set up arbitrary standards for schools, judging them according to the size of libraries, the number of blackboards, etc.

We kindly ask you to place this need of the CIA before the readers of both **The Priest** and **Our Sunday Visitor.**

Father Tangelder submitted the following classification of books needed: Asceticism; Biography; Commerce; Education; Encyclopedias; Geography; History; Law; Music; Fiction; Military Science; Rhetoric; Sociology; Economics; Sciences; Business Law; Mathematics; Theology; Philosophy; Psychology; Literature.

The books should be sent to the
Catholic Intellectual Apostolate
Sacred Heart Seminary
Shelby, Ohio.

Even books badly in need of repairs will be welcomed, for we can rebind them, if necessary, before shipping them across to the Philippines.

We would also appreciate it if you could give information regarding the purchase of old used textbooks from school districts. Thousands of books are placed in

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Correspondence

these school district "dumps" each year and if we could procure them for our mission schools we would be most grateful.

We realize what a drain on your patience such appeals as this one must make. However, since the work of long years and many sacrifices on behalf of these mission schools is at stake, we pray that you will pardon this liberty that we have taken. The loss would be irreparable if the schools are forced out of existence by lack of the necessary books. Our mission schools have always been a "thorn" to the Church's enemies and they will have no mercy in condemning our institution, if they get the chance.

Thanking you most kindly in advance for whatever you can do to help this mission, I am,

Sincerely in Corde Jesu,

Joseph E. Tidona, M.S.C.

Sacred Heart Seminary
Shelby, Ohio

A Helpful Hint

Editor:

I wonder if some printer will eventually get out a truly practical engagement book for priests. The principal fault of most such books is their size, which prevents them being carried in a priest's pocket. Something that will fit into the hip pocket and so be constantly with the priest whether he has on coat or cassock is the only thing of real use. Three quarters of my appointments are made away from my desk—in the parlor, sacristy, on the street, on parish visits, in school, etc. A desk engagement book is, accordingly, little or no help.

I have found "Week-at-a-glance,

Correspondence

Jr." (Nascon Products, No. 30 JW dated, $1.50), obtainable at most stationery stores, to be a very handy book. Fits in hip pocket, and shows spaces for a week of appointments when opened. I list my Mass intention at once in the book on receiving it, under proper date. Random intentions I list on a loose card in the back. Stipends can be tucked into a handy flap in front. This book has saved me time, trouble, and confusion in half-a-dozen ways.

Maybe some reader has a still better idea. I think clerical journals should not only stimulate priestly zeal, and, what is as helpful, suggest successful apostolic methods, but also point out shortcuts in our work. With more time saved and doing things the sensible and easy way, priests will be able to get more priestly work done.

I hope that "helpful hints" will become a regular feature in The Priest.

Sincerely in Our Lord,
Charles D. Gorman
Shrine of The Blessed Sacrament
6001 Western Ave., N. W.
Washington 15, D. C.

More Data on Dachau

Editor:

Anent the letter from Fr. Sienkaniec on the number of priests at Dachau. I visited Dachau not too long after it was taken by our troops; one of the former internees told me that there had been 3,300 Polish priests at one time or another, of whom 1,100 had perished. I remember particularly someone saying that the common grave was the largest shrine of priest-martyrs in the world.

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there at the time of my visit, who stated that he had kept records of all the Religious who had been there since the start of the camp.

It seemed at that time that there were several thousand Polish priests alone. They had set up a number of altars and I believe that Mass was being said around the clock, but even at that someone remarked that they could not get a Mass every day for everyone.

Surely someone must have the official figures. Fr. Schultz, C.Ss.R., who was Catholic Chaplain of the Seventh Army and who did so much in placing the Polish priests in the various D.P. camps, must have some figures.

Sincerely in Christ,

George N. Gilligan, M.M.

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From a Danish Seminarian

Editor:

Thank you for your kindness in sending me your monthly. I am very glad that you want to do me that favour.

I read with a special interest the articles about "Lay Missionaries," as we have done work of that sort in my home-country. Young people can contact a lot of people who either never meet a priest or carefully avoid meeting one.

Will you excuse me for asking one favour more?

My Bishop Theodore Suhr, Bredgade 64, Copenhagen, Denmark, has to take care of 50,000 Catholic refugees who cannot return to their homes (Poles, Germans, etc.). Our diocese, "Denmark," counts 20,000 Catholics (among 4,000,000 inhabitants) so that our clergy now has 70,000 souls under its responsibility.

The refugees live in camps, have very little work and do not possess anything. Many of them must stay in bed as long as "Bill wears the trousers."

My Bishop wants me to look out for:

1) Devotional objects, specially whole or broken rosaries;

2) Clothes. **Anything** is useful for those who have nothing.

3) Mass-stipends and vestments for twenty refugee priests.

Because of poverty and financial regulations my Bishop cannot buy these things. I am able to forward everything I might receive.

Yours thankfully,

Paul d'Auchamp

Saint Francis Seminary
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